

GayCommunity News

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*P'town Busts
AIDS Budget Proposal
Latinos Protest the Duke
Georgetown Students Win Another Round*



Lesbians &
Marriage

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Judges refer decision to full court

Court Rules in Favor of Gay Student Group

By Marcos Bisticas-Cocoves

WASHINGTON, DC — In a 2-1 decision, the District of Columbia Court of Appeals ruled on July 30 that Georgetown University may not refuse recognition to gay and lesbian student groups. However, the court has referred the decision to its full panel, where it will be reviewed before the year's end.

The ruling has its beginnings in 1980, when three students, two professors, and the gay and lesbian groups of the undergraduate program and the law school of Georgetown brought suit against the Roman Catholic-affiliated university. Neither of the student groups could get chartered by the school, and were thus denied university funding, office space, use of telephone lines, and office supplies.

The suit against the university charged illegal discrimination on the basis of sexual orientation under the District's human rights law, which states in part that "it is an unlawful discriminatory practice...for an educational institution to deny, restrict, or abridge, or condition the use of or access to any of its facilities and services to any person otherwise qualified...for a discriminatory reason based upon race, color, religion, national origin, sex, age, marital status, personal appearance, sexual orientation, family responsibility, political affiliation, source of income, or physical handicap."

Both parties in the original suit

agreed that there was discrimination, but disagreed as to its legality. Georgetown argued that the human rights statute could not be applied to the university on account of the school's religious affiliation, and that such application would constitute violation of its right to freedom of religion. The case was referred to summary judgment in the Superior Court of the District of Columbia; in 1981 the judge in the case found that Georgetown was indeed discriminating by not allowing equal access to the institution, but had every right to do so as a religious institution.

The Court of Appeals overturned the lower court's ruling, and found that the District's overwhelming interest in eradicating discrimination outweighed the university's minimal interest in refusing to recognize and thus endorse the groups. Specifically regarding the issue of endorsement, the decision stated, "The recognition/endorsement at issue here would mean no more than 'official tolerance' of gay rights groups — given that Georgetown, without violating Catholic teaching already, but unofficially, permitted [the groups] to use the University's name and facilities like any other group."

The court decision addressed the constitutional question of which right takes precedence: the school's right to free exercise of religion, or the government's

obligation to forbid discrimination. The decision reads, in part, "the real question, therefore, is whether the District's compelling interest in enforcing the [human rights] act requires that Georgetown accord appellants not only equal access to facilities but also equal citizenship — a status available only through official recognition. The answer is yes. To hold otherwise would be to impose an intangible but significant 'condition' on the right to non-discriminatory access which the human rights act condemns."

Robert Keyes, president of the Lesbian and Gay Association of

Georgetown University Law Center, called the ruling "a victory for the students." He said that the University's position "exacerbates the problem" of homophobia at the school. Ron Bogard, attorney for the plaintiffs in the original suit, said the ruling is important because it is the first real test of gay and lesbian rights laws against a religious or quasi-religious party, and that a finding in the case either way is precedent-setting.

The case will be heard by the full panel of the court of Appeals this fall. The student groups must present their brief in September, while the university must present its brief

in October.

In a related development, Georgetown is still waiting to receive \$70 million in bonds to refinance university construction. The bonds have been denied to the university because of its refusal to comply with the human rights act. A proposal for an additional \$130 million in city bonds for the university for the next fiscal year is now before the city council. Local activists speculate that Georgetown, prompted by desire for the bond money, began negotiations earlier this summer with the student groups.

— filed from Boston

Dukakis' positions hit

El Comité and Duke Watch Join Together in Protest

By John Kyper

BOSTON — In one of this city's rare bilingual gay and lesbian demonstrations, fifteen people picketed Governor Michael Dukakis with both English and Spanish placards, during the official opening ceremonies of Puerto Rico Week on Saturday morning, July 27. The action in front of the State House here was sponsored jointly by El Comité Latino de Homosexuales y Lesbianas de Boston and by the Dukakis Watch Task Force of the Gay and Lesbian Defense Committee.

Demonstrators circled on the sidewalk in front of the main steps for two hours, while the Governor read his proclamation, a children's dance troupe went through their steps, and several Latino members of the National Guard raised the Puerto Rican flag to a rifle volley that kept misfiring.

Besides the usual "Dump Dukakis" signs, pickets also read, "Nadie será libre hasta que todos seamos libres" (nobody will be free until we all are free) and "Injusticia para uno es injusticia para todos" (injustice for one is injustice for all).

Both organizations produced flyers in Spanish to explain the action to Spanish-speaking Puerto Rico Week participants. The

Continued on page 3



El Comité, Duke Watch demonstrators, State House, July 27

Funds taken from other programs

Higher AIDS Budget Proposed

By Marcos Bisticas-Cocoves

WASHINGTON, DC — The Reagan Administration requested an additional \$45.7 million to combat AIDS on July 19, but proposed that the new funds be diverted from other programs, including the Indian Health Service. The request followed threats by Congress to subpoena internal documents of the Department of Health and Human Services (HHS) evaluating AIDS funding levels for Fiscal Year (FY) 1986, which begins October 1.

The amendments to the administration's budget proposal ask for an additional \$5 million for FY '85, bringing the revised estimate for the year's spending on AIDS to \$109 million. The original 1985 budget had allocated approximately \$97 million for AIDS.

Further, HHS requests for FY '86 were augmented by \$40.7 million, for a total of \$126 million. This represents an increase of almost 48 percent over the initially-proposed \$85.5 million appropriation.

The request follows Representative Henry Waxman's (D-CA) July 12 letter to HHS Secretary Margaret Heckler, in which he threatened to subpoena internal documents in which HHS staff reviewed their budget and personnel needs for FY '86. Waxman stressed that Congress must have the document because of the gravity of the health crisis and because the House would soon be reviewing HHS appropriations.

The records Waxman requested, and which formed the basis of the revised budget proposal, had been compiled at the order of Acting Assistant Secretary for Health James O. Mason. Mason had asked agencies within the Public Health Service (PHS) of HHS to reassess their programs and submit budget proposals for the next year to the department. Mason turned over the compiled information to the Office of Management and Budget in June. On July 12, Waxman requested the information by July 22, or a Congressional subpoena would be forthcoming. Congress received the report on July 19.

The \$40.7 million for FY '86 has two components. First, approximately \$22 million would be allocated for public education. The majority of this, \$14.7 million, is slated for community health education and risk reduction, to be supervised by the Centers for Disease Control (CDC). The CDC would administer this program covering all 50 states in conjunction with local groups. The remainder of the money proposed for education, almost seven million dollars, would go to the 15 communities across the country hardest hit by AIDS. This campaign, aimed at people in at-risk groups, would determine community rates of HTLV-III antibody positivity, and evaluate appropriate responses,

Continued on page 3



"Nadie será libre hasta que todos seamos libres" (nobody will be free until we all are free)

Public or private acts?

25 Arrested in P'town Busts

By Christine Guilfoxy

PROVINCETOWN, MA — Since early July, Provincetown police have arrested a number of men for allegedly having sex on the town's beaches. Area activists estimate that 25 arrests occurred over a three-week period in July. Those arrested have been charged with "unnatural acts," which is a felony.

Janice Platner, an attorney for two of the men charged who has also had extensive experience in "rest-stop" arrests, said that some of the men arrested pleaded to "sufficient facts" (facts sufficient to support a conviction without a direct admission of guilt) and were found guilty. But attorneys with whom GCN spoke said judges usually continue such cases without a finding, thus sparing the individual from a felony conviction.

Describing the context within which the arrests were made, Platner said they were on town

beaches at 3:00 a.m., under a wharf. Platner said the laws under which the men were arrested are selectively enforced against gay men, that the charges brought were unusually severe, and that the men were arguably engaged in private, not public acts, as covered by the law. "Just because it is outdoors, it is not necessarily a public place," she said, adding that at the very least, the men could have been charged with trespassing, a misdemeanor. "Definitely there are cops who are into this," said Platner, who believes that some police officers use this as a way to pad their felony arrest records.

One activist, who preferred not to be identified, told GCN that the arrests have sparked the revitalization of the Provincetown Human Rights Coalition.

"It's that time of year — be careful," summarized Platner.

News Notes

quote of the week

“Many leaders and activists of that organization [National Coalition Against Domestic Violence] have organized pro-homosexual and pro-lesbian sessions, trying to make the case that spousal abuse is somehow inherent in the marriage relationship. In short, the country may need to spend \$600,000 to combat domestic violence, but it doesn’t need to spend one red cent to finance liberal anti-family activism.”

— Patrick McGulgan, director of the ultra-conservative Institute for Government and Politics of the Free Congress Foundation, in a press release June 11, referring to a \$625,000 federal grant that was awarded to the National Coalition Against Domestic Violence, as reported in the *New York Times*, July 10, 1985

. . .

WASHINGTON, DC — In response to complaints from several Congressmen and conservative organizations that the Coalition is a “pro-lesbian, hard-core feminist” group, Attorney General Edwin Meese III has blocked award of the grant, pending review. The grant was to be awarded June 12 following a showing of the Coalition’s new film, “Battered Wives, Shattered Lives.”

A letter authored by U.S. Rep. Mark Siljander (R-MI) and signed by 24 House members, called the Coalition anti-Reagan, anti-family, radical feminist, and pro-abortion, among other supposedly libellous accusations, according to Laurie McLaughlin, general staff for the Coalition. In addition to the pressure from the Free Congress Foundation, an article in the June 11 *Washington Times* said conservatives were upset that feminists are “exploiting efforts to deal with the problem of family violence.”

McLaughlin, who told GCN she believes Siljander has since contacted Meese to withdraw his original letter, said the Coalition, which represents the majority of shelters in the U.S., is “fighting back with a real grassroots campaign.” She said there has been enormous support for the organization, but that the grant is “still on hold — we have heard nothing.” Meese recently returned from London and the review process is expected to begin soon, she said.

McLaughlin added that the Justice Department plans to award a grant to the Eagle Forum, a conservative group headed by notoriously anti-feminist and anti-lesbian/gay Phyllis Schlafly. The Eagle Forum grant is to be used for so-called “prevention” of domestic violence, said McLaughlin.

black writers in new england

BOSTON — *Black Writers in New England*, a bibliography of books by and about Afro-American writers associated with this region, has been issued as part of the Collection of Afro-American Literature. The Collection is a joint project of Suffolk University and the Museum of Afro-American History, in cooperation with the Boston African American National Historic Site, a component of the National Park Service.

The bibliography lists information about Black writers who were born in New England, or who studied, lived or worked there, and includes a listing of books by or about them available in the Collection of Afro-American Literature.

The author of the bibliography is Edward Clark, professor of English at Suffolk University. The bibliography costs \$10 postpaid and may be ordered from Mildred F. Sawyer Library, Suffolk University, 8 Ashburton Place, Boston, MA 02108.

rosie jimenez day

BOSTON — On October 3, 1978, Rosie Jimenez, a Chicana, died in Texas from an illegal abortion. She was the first documented case of many who suffered serious injuries or died as a result of the federal cut-off in Medicaid funding for abortion. In commemoration of her death and as a way to refocus attention on the ongoing attacks against reproductive rights, a coalition of groups is forming to organize a Boston action on or around October 3 of this year.

Possible activities include showing the film *La Operacion*, which depicts sterilization abuse in Puerto Rico, and/or a forum with emphasis on the lack of funding for abortion, sterilization abuse, lesbian and gay foster parent and custody rights, and health care for women.

The first planning meeting will take place August 12, 7:30 p.m. at the U/Mass Boston lounge, 100 Arlington St. All are welcome. For more information, contact the Reproductive Rights National Network Boston group at (617) 625-9279.

ny assembly passes housing bill

ALBANY — The State Assembly here passed a law forbidding discrimination in housing on the basis of sexual orientation on June 25, according to Chicago *Gay Life* and the *Washington Blade*. The bill is now dormant in a State Senate committee, and awaits action when the body reconvenes in the fall.

The bill was sponsored by liberal Assemblypersons William Passante (D-Manhattan) and Steven Saunders (D-Manhattan), as well as by conservative anti-abortion legislator John Flanagan (R-Huntington). The bill passed the Rules Committee and was brought to the floor, where it passed 76-62 after a two-hour debate.

Observers say there is little chance of the bill passing the Senate. However, Chuck Hitchcock of the New York State Lesbian and Gay Lobby called the bill “historic.” “It’s the first time any gay rights bill has gotten through either house,” Hitchcock said.

Peter Drago, Governor Mario Cuomo’s liaison to the lesbian and gay community, said that although the bill may have a 25 percent chance of passage, he thinks that it is “dead for this year, but it could be resurrected next year, which is an election year.”

Cuomo has pledged to sign the bill if it reaches his desk.

— filed from Boston by Marcos Bisticas-Cocoves

crackdown on gay sex in school for deaf

WILSON, NC — In a crackdown on “alleged homosexual acts” between young males at the Eastern North Carolina School for the Deaf, state officials have punished three students and have moved to increase supervision of students during night hours, according to the *Front Page*.

An investigation by the Wilson County Department of Social Services (DSS), apparently prompted by a complaint from a staff member or “concerned citizen,” found that three boys, aged 11, 12, and 13, willingly participated in sex on the night of March 10. The attendant on duty that night was reportedly unable to force open a door blocked by the youths with a door stop. DSS workers questioned the boys through the use of anatomically correct dolls and an interpreter who is independent of the school.

As a result of the investigation, one of the three boys has been isolated from other students during night hours for the rest of the year and school staff spoke with parents of all three youths.

The director of DSS, Jerry A. Smith, accused the Department of Human Resources of violating state law by not providing adequate supervision for students at the schools between the hours of 10 p.m. and 6 a.m. and said the school needed training programs for recognizing “abnormal sexual behavior.” “The entire student population is at risk due to staff shortages and lack of staff training,” wrote Smith in a letter last month to Human Resources Secretary Phillip J. Kirk, Jr.

Ronald F. Wilson, acting superintendent of the school since July 1984, said the school has included sex education in its curriculum since the 1983-4 school year and began in-service training for staff in the current year. The content of the education classes or in-service training program is unclear.

Dr. Richard Rideout, the state director of the schools for the deaf, pledged that six more night attendants would be added to the staff immediately, but questioned the findings of the investigation. Rideout said, “You start asking these questions, and you just don’t get valid answers.... This is a rather normal age for exploring body parts and that’s what they were doing.” He added, “I think to imply that there is a homosexual ring or activities like that going on every night is preposterous.”



lesbian fantasy and sci-fi

OAKLAND, CA — *WEBS INVIOLEATE*, a lesbian fantasy and science fiction journal, is now seeking submissions for publication. The journal is “devoted to the present dreams and past/future imaginings of our Lesbian culture and heritage.” Fiction, reviews, interviews, essays, journal excerpts, letters, dialogues, graphics, political analyses, poetry, etc. composed by lesbians are welcome. All submissions should be accompanied by an SASE and graphics should be camera ready. Send all inquiries and submissions to P.O. Box 11469, Oakland, CA 94611-1469. Subscription prices are \$6 for one issue, \$25 for five issues (personal), \$35 for five issues (institutions).

reproductive rights in north carolina

RALEIGH, NC — For the past month, reproductive rights have been the center of attention in this state’s legislature. Abortion opponents introduced four bills that would have severely restricted women’s access to abortion. Three of the four bills concerned North Carolina’s abortion fund, which provides money for abortions for low-income women.

One of the bills, introduced by Representative Richard Wright, would have replaced the current fund with donations from taxpayers, who would check a box on their returns saying they wanted to contribute a dollar. A two-thirds majority was needed to pass the bill, but the vote was only 59-49 in favor.

A bill introduced by Senator John Jordon would have replaced the abortion fund with a sterilization fund, although the state already funds sterilizations of low-income people. Jordon said he wanted to “give low-income people freedom of choice,” although his bill does not provide any options other than sterilization. The bill was sent to a subcommittee for further study.

The bill that would have been most damaging to the fund and stood the greatest chance of passing was a bill proposed by Senator Ollie Harris. Harris’ bill would have cut the \$1.3 million fund to \$374,500 and would have severely restricted its use. One of the bill’s opponents, Senator Melvin Watt, said *Roe v. Wade* guaranteed women’s right to abortion and therefore the question was not whether abortion was right or wrong but whether or not poor women had the same rights as wealthy women.

The bill would have allowed a state-funded abortion only in cases where two doctors agreed the mother’s life was endangered or the fetus was “abnormal,” the pregnant woman was fifteen years or younger, or the pregnancy resulted from rape reported within 72 hours or incest reported within 30 days. The bill needed majority approval from both houses, but was defeated in the Senate by a 15-15 vote and therefore was not considered by the House. As a concession to abortion opponents, the Senate voted to divert \$450,000 to prenatal programs, leaving \$924,500 for abortions.

A fourth bill, which would have required unmarried women under 18 to get a parent’s or judge’s permission before having an abortion, was stalled by its two main opponents, Reps. Mickey Michaux and Peggy Stamey. The legislature, which is wrapping up its session now, is not likely to have time to consider the bill before recess. A related bill would have required doctors to inform parents when their children obtained birth control. Although the bill’s supporters claimed that birth control for teenagers “is diametrically opposed to Christianity,” the bill was killed by a House committee.

— filed from Winston-Salem, NC by Marie Godwin

latinos lack access to info re: aids

LOS ANGELES — *Unidad*, the newsletter of the Gay and Lesbian Latinos Unidos, Inc., reports that segments of the Latino community are not receiving adequate information about AIDS. Health officials speaking at a community forum held April 10 at White Memorial Medical Center said language and cultural barriers have prevented information about AIDS from going out to all parts of the Latino community. Glenn Kennedy, assistant director of the AIDS Project-Los Angeles, said his group has been reaching out to the Latino community, but admitted the project has only one fluent Spanish-speaker and needs more.

Among Latinos in the county, there were seven AIDS cases diagnosed in 1982, 23 in 1983, and 41 in 1984, according to county statistics. With five others diagnosed as of February 28 of this year, and three more prior to 1982, the total comes to 79.

in commemoration of hiroshima and nagasaki

BOSTON — A seven-region tour by 14 Japanese A-bomb survivors (Hibakusha) highlights a nationwide campaign in commemoration of the 1945 U.S. atomic bombings of Hiroshima and Nagasaki. The campaign — “40 days to stop 40 years of the arms race” — is sponsored by Mobilization for Survival (MOBS) and also includes nonviolent actions at 40 U.S. nuclear weapons facilities; the Shadow Project, which involves spray-painting human shadows to symbolize the vaporizing effects of a nuclear blast; “Fallout,” a street theater piece; and bus and subway ads in metropolitan areas.

The Hibakusha will speak in more than 70 cities and towns across the U.S. from late July through August 10. Call the national coordinator of the tour, Tara Moore, at (212) 533-0008 for details.

In Boston, the Hibakusha will speak August 6 at 12:30 p.m. at Government Center. A vigil will be held from 8 a.m. to 12 noon at Park St. Station. For more information on local actions, call Boston MOBS at (617) 354-0008.

Latino, Gay Bars Face Neighbors' Complaints

By Christine Guilfoyle

CAMBRIDGE, MA — Several Central Square bars, including two gay bars, are facing disciplinary action before the Cambridge License Commission following the complaints of neighbors who claim the clubs create noise, litter, crime, and traffic problems. The fight, which has taken up two full evenings before the license commission, has divided the neighbors and raised charges of bigotry.

The clubs facing disciplinary action before the three-member commission — Latin-O's, T.T. the Bear's Place, Man Ray, and Campus — serve gay men and lesbians, Latinos, and Blacks. The hearings for T.T. the Bear's have been postponed because the establishment is in bankruptcy.

Neighbors say the bar business has generally grown and has attracted increasing numbers from outside the Cambridge area. Man Ray is relatively new to the area, and T.T.'s recently added live music. One resident, Anna Temillo-Greenspan, told the commission that the establishments have moved from being neighborhood bars to loud entertainment establishments where drinking is encouraged.

The residents have claimed that they have tried negotiating with the clubs, but to no avail. But the clubs deny this. Latin-O's recently installed additional soundproofing to their building and the manager of Campus, Marvin Hoefer, said that the club "has been trying to work with them on it," and added, "but they got powerful and then it got to be a shouting match."

Residents who appeared before the commission on July 23 and July 30 had several complaints:

- **Noise:** Residents claim that the music can be heard outside the clubs and it keeps them awake. In addition, they say patrons leaving the establishments late at night are loud when they leave. The noise of exiting patrons included loud conversations as well as noise from automobiles.

- **Ray Santilli** of the Cambridge Police Department said a study of police logs indicated the number of calls to police about the area to be "somewhat on the heavier side."

- **Traffic:** Residents say that cars park in resident-only areas as well as other illegal areas. They say that the increase in parking creates public safety hazards. George

Teso of the Traffic and Parking Department said his department found 247 violations over a three-day period in June. He said that a check of cars in the area revealed that only 12 percent belonged to Cambridge residents.

- **Litter:** Residents testified that plastic cups, bottles, and cans are strewn about the neighborhood.

"We understand their problems and want to be a good neighbor," said Campus manager Hoefer. He said the bar has placed signs outside the building asking patrons to be quiet and also put out some trash cans. He said the bar is willing to work on the noise and parking problems with the neighbors. However, some residents have claimed that the bars have become serious only as a result of the license commission hearing.

There have been rumors that it is dislike for the groups being attracted to the neighborhood — gay, Latino, and Black people — that has fueled the neighbors' complaints. Hoefer says he doesn't know if it is a matter of discrimination. But one resident, Paul Schlaver, in his testimony before the commission, said the complaints did not arise out of "prejudice."

Although the residents presented the commission with over 350 signatures on a petition detailing the complaints, some residents told the commission they had been misled by the Franklin Street Citizen's Group when they were asked to sign. One man, Daniel Gonzalez, said he originally signed it when he was told it would raise the public awareness of some of the problems that the neighborhood was having. However, when it became clear that the citizens' group was attempting to close the businesses, he had people in his building sign a petition disavowing the Franklin Street group as their voice.

Gonzalez identified himself as a patron of some of the area bars.

Unlike many bars which are located in commercial areas, largely deserted at night, there is a large concentration of residents in the area and in the case of Man Ray, there is an apartment building adjacent to the establishment. While many of the residents' complaints were general, that is, not tied to a particular club, some complaints, particularly about music volume, were specific. Some residents kept

logs of problems which they presented as evidence to the commission. In addition, residents have raised questions about whether proper permits had been obtained to add Man Ray to the area. Man Ray, which has been described as a "New York style art bar," is connected by a passageway to Campus. It is featured in the current issue of *Life* magazine in its cover story concerning the fifties era. One of the bar's rooms has been decorated in '50s style.

Man Ray and Campus attorney Ed Garguilo, who has not yet presented his entire case, hammered away at the testimony of one resident, Paul Schlaver, who is an organizer of the Franklin Street Group. Schlaver told Garguilo that they have no formal membership and that the group merely is a vehicle for receiving notices from the license commission. But Garguilo complained to the commission that an organization with no formal membership is one whose complaints cannot be legitimated or confronted.

But in a later interview with *GCN*, Commission Chair James McDavitt countered that the citizen group carries no particular weight and it is the individual testimony of residents that will be considered. He said he does not assume the group to be any larger than the individuals who have appeared before him. "They spoke as individuals. The commission will make determinations [based] on their testimony, not on their [claim] that they are part of a group."

Countering the neighbors, Garguilo presented the commission with a petition supporting the club from Cambridge residents, many of whom live within 600 feet of the club.

Garguilo also suggested some impropriety on the commission's part when he said that their conversations outside of the official hearing with some of the residents suggested bias. McDavitt later denied the charges in an interview with *GCN*, saying that the commissioners serve both a judicial and an executive function and as such often speak to complainants in a dispute. "It's problematical but not illegal," he said, adding, "The commission has not granted any motion to remove members of the commission [for prejudice]."

Approximately ten people spoke in defense of Man Ray and Campus. Neighbor Alan Nidle said the positive aspect of having the bars, such as increased revenue from the municipal parking garage, had been overlooked. He also questioned whether the bars actually had caused an increase in serious crime in the area.

Human Rights Commissioner and former co-chair of the Cambridge Lesbian and Gay Political Alliance (CLAGA) Jonathan Handel told the commissioners that the establishments serve "a public need and a common good," by serving clientele who have few alternatives within the city. "The number of places open to gay people is small," said Handel. He suggested that should the commission find validity in the residents' complaints, that they develop constructive solutions to the problem rather than simply shutting the establishments down.

The commission, which in addi-

tion to McDavitt includes Police Chief Anthony Paolillo and Fire Chief Thomas Scott, has said the range of actions it is considering includes revocation of licenses, suspension of licenses, a roll-back of hours of operation, and a reduction in capacity.

One neighbor said the area used to be deserted and unsafe at night, and that the clubs actually increase night-time safety. Several echoed that sentiment, as well as commenting on the uniqueness of Man Ray, which has artistic performances and attracts a varied clientele. Several suggested it was the neighbors' unwillingness to negotiate with the clubs that created the problem and one man suggested the licensing commission encouraged the neighbors to bring complaints rather than trying to have the parties negotiate.

The hearing will continue with attorneys finishing up with questioning of owners and managers.



Man Ray Ad: A New York style art bar

Susan Graetz

BALTIMORE — Susan Angela Graetz, born January 15, 1950 in Cambridge, Massachusetts, died in Baltimore, Maryland on June 6, 1985. A resident of Ithaca, New York for 17 years, Susan was known to many for her music, writing, and involvement in feminism and peace activities.

Susan received her PhD from Cornell University in 1978, and then went on to establish a private practice in psychotherapy. She was active in the Women's Encampment for a Future of Peace and Justice the summer of 1983 and that same

year formed her own production company, On Our Way Production, through which she brought women's music to Ithaca. She later recorded an album, *Somewhere Between*, under that same label.

Susan contributed to a variety of publications, including *Women of Power* magazine and *Women: A Journal of Liberation*.

Susan leaves behind her parents, Herbert and Phyllis Graetz, her brother, Nick, and sister, Wendy, and a wide circle of friends. She will be deeply missed.

AIDS

Continued from page 1

including counseling for people with AIDS.

Second, an additional \$12.4 million would go toward treatment protocols, including two million dollars for HPA-23 and one million for suramin. Additionally, some of the money would go to studies of viral isolation, of antibody-negative/virus-positive partners of people with AIDS, and of presumed occupational exposures to AIDS. \$140,000 would go to the development of a vaccine.

"This is the beginning of a serious attempt to address the AIDS crisis," said Jeff Levi, director of political and governmental affairs for the National Gay Task Force (NGTF). "The \$22 million for prevention education is a major step forward," although Levi said the additional funds for treatment "may not be enough." Gary MacDonald, of the AIDS Action Council (AAC), concurred that the education money is "a start," and applauded the administration's first formal request for an increase in AIDS funding.

HHS has proposed that the funds to cover the increase be

diverted from other programs, including: \$5.5 million from the National Health Service Corps, \$3.5 million from the CDC fund for purchasing non-AIDS-related virology equipment, \$10.3 million from the National Institute of Health (NIH) Construction Grant Assistance, \$9.9 million from NIH intramural construction, \$3.8 million from HHS office renovation fund, and five million dollars from the Indian Health Service.

Both NGTF and AAC oppose reprogramming on principle. Levi said that this might be "robbing Peter to pay Paul. We will be examining closely the reprogramming and will be asking the Congressional appropriations committees to allocate new monies instead to meet the PHS request." Levi believes that although the proposal advocates redirecting funds from other programs, eventually Congress will allocate new money to cover the budget amendment and thus restore money to other programs. MacDonald, on the other hand, believes that one of the "political realities" of the situation is that Congress will approve the amendments as proposed, effectively defunding the other pro-

grams.

Neither Levy nor MacDonald directly addressed the redirection of funds from the Indian Health Service. However, Ron Najman of NGTF called the redirection of funds "an assault on Native Americans." Najman said that "the health problems of Native Americans are severe. The reallocation is harming the real needs of Native American groups." Najman called for new monies to be allocated in the fight against AIDS. Mark Wauken of the San Francisco-based Gay American Indians (GAI) criticized the proposed redirection of funds while stressing the need for increased AIDS funding. He told *GCN*, "We'll fight it [the redirection of funds from the Indian Health Service.]" The Indian Health Service did not return *GCN*'s calls.

Appropriations have been held up by the stalemate on a Congressional resolution on the budget. Levi said that the budget amendment will probably pass without trouble should a resolution be passed when Congress reconvenes in the fall.

— filed from Boston

Dukakis Protest

Continued from page 1

leaflet of El Comité cited stepped-up harassment by the state police and Dukakis' slowness to appropriate money to help those suffering from AIDS, adding, "His executive order [banning "non-traditional" foster parents] culminates a series of attacks, demonstrating his clear and profound hate and contempt for the gay and lesbian community."

There were only a couple of

minor incidents: One woman became so enraged by the demonstration that she started screaming at a picketer, claiming he had no right to carry a Puerto Rican flag. One man who was an organizer of the official event contemptuously asked another picketer if he were from Puerto Rico. The demonstrator answered him, yes, loudly.

Community Voices

Staff Reporter Opening

GCN is currently accepting applications for a full-time staff reporter to begin on or about October 1, 1985. Position involves investigating and writing news stories of interest to gay men and lesbians on a weekly basis, as well as participating in the paper's collective decision-making process.

Qualifications: Strong writing skills and ability to write under weekly deadline pressures. Knowledge of local/national gay and lesbian community and issues helpful. Must have commitment to gay and lesbian liberation, anti-racist politics, and the collective decision-making process. **Salary:** \$150/week, plus paid health/life insurance, three weeks' paid vacation. **To apply:** please send resume and cover letter to Reporter Search Committee, *GCN*, 167 Tremont Street, 5th Floor, Boston, MA 02111.

Gay men and lesbians of color are particularly encouraged to apply.

s/m: abiding at the heart of many lives

Dear *GCN*:

S/M has been at the core of my sexual self-awareness since I was eight or nine. (cf. "Women's Bookstores Reject Lesbian Sex Magazines," *GCN*, June 8, 1985). Unaware that others share this drive, which I experienced as a source of immense shame and despair, I endured years of intense and tortured loneliness and fear, convinced that I was grotesque and hideously perverted and unworthy of love.

The emergence of periodicals like *Outrageous Women* had a very positive effect on my life. I had had no idea how widespread S/M fantasies are, and was immediately comforted by the evidence that others are as I am. At Paddles, a friendly, safe S/M club at 140 W. 24th St. in Manhattan, I came out, experimenting for the first time in my life with what are in me urgent, ancient, and catalytic fantasies.

How would I have learned of a safe space in which to explore myself had I not had access to journals in which frank and honest discussion of what is an undeniable reality can occur, and in which information is exchanged?

My life has changed dramatically as the result of a few subscriptions and the opportunity to visit a club where others like me gather. What had before been only forbidden, disgraceful and worthy of the world's contempt took on a human face. At the club I met men and women of every age and every sexual orientation who had been, like me, tormented for years by guilt and self-hatred. Some of us had attempted suicide. Many others had had to struggle with alcohol and drug abuse, prompted in many cases by years and years of inexpressible inner pain. At the club were men and women from Ohio, Georgia, and Maine, human beings whose rather specialized erotic drives are fundamental to their natures and not subject to alteration at will.

S/M is not a weird affectation or a kinky acquired taste. It is an intense instinctual drive that abides at the heart of many lives. Who does not despise it? And yet I have found that it lives in me, and that the source of my immense suffering has not been paddling, but the harsh and vicious self-rejection my life-long shame has fueled. When, assisted by periodicals like *OW*, I began to find the courage to face what I am, I found to my astonishment that the compulsivity of my fantasies markedly declined. On the other side of the absolutely forbidden I found freedom. And I shall be forever grateful to the writers of newsletters and the managers of clubs who made that possible.

Sincerely,
Name withheld upon request
Western Massachusetts

Defense Committee Update

The Department of Social Services will hold **foster care policy hearings** in Worcester on Thursday, August 22, 3-7 p.m. Transportation is being arranged. For more information or to help, call 628-4165. (GLDC may demand another hearing in Boston, but a presence in Worcester is the immediate concern.)

Foster Equality Week will be held September 29-October 5. Events may include: a press conference, alternative foster care policy hearings, major speakers, button and letter-writing campaigns, and a concert/fundraiser. There will also be a DSS Workers' Speakout. Help is needed to distribute flyers to local DSS offices and other human service workplaces. Call 491-2517 to volunteer.

The Outreach Committee is sponsoring a **Speakers' Bureau** to speak to gay and non-gay groups. Next training ses-

how many died in the camps?

Dear *GCN*:

Your news item (June 8, 1985) about a monument to gay victims of the Nazis concludes: "It is believed that between 250,000 and 500,000 gay men and lesbians died in Nazi concentration camps." The acceptance of such mythical figures serves no useful purpose and can only hinder an understanding of that tragic period in gay history. According to Rudiger Lautmann of the University of Bremen, who made an extensive investigation of the matter: "The total number of officially-defined homosexual prisoners ever incarcerated in the camps was about 10,000 (but it could be as low as 5,000 or as high as 15,000)" (*Journal of Homosexuality*, Vol. 6, Nos. 1/2, Fall/Winter 1980/81, p. 146). I recently spoke with Professor Lautmann; he says he has seen no evidence since that would suggest a revision of his figures.

For an analysis that suggests why these figures were not higher, read Manfred Herzer's article "Nazis, psychiatrists, and gays: Homophobia in the sexual science of the National Socialist period" (*The Cabirion and Gay Books Bulletin*, No. 12, Spring/Summer 1985, pp. 1-5).

Hubert Kennedy
Providence, RI

texas frustration

Dear *GCN*,

Let me tell you I'm really bitter and frustrated with the gay rights groups in Texas (and elsewhere). *Every* group that I've written, and this number is very large, has not even had the courtesy to respond to my letters! Allow me to point out that this is not paranoia on my part. I've discussed this with other gays here in TDC [Texas Dept. of Corrections] and found out that my problem is not unique. They too have not had any success with either getting assistance or even having their letters answered.

It seems that the gay rights groups are riddled with prejudice and fostering disunity. Considering the status of gays in Texas with regards to their legal rights, there isn't much separating them from those of us in here. If the legislators in Texas have their way, consensual homosexuality will once again be illegal. Then all of you could possibly wind up in here wondering why no one will even courteously write back and say "Got your letter, but . . ."

I think I should mention some of the major groups who refuse to respond at all to their brothers and sisters in prison: Dallas Gay Alliance, Texas Gay Task Force, Texas Human Rights Foundation, Dignity, *Montrose Voice*, *This Week In Texas*.

I could name many more, but I think you get the general idea. I will continue to help other gays and TSs in prison no matter what the cost in postage etc. If I can just pass on addresses, copies of important articles, etc that I have, then I feel that I will have done something to help free my brothers and sisters from the chains of oppression, bigotry and prejudice.

Sincerely,
Allyn Scribner ("Gypsy")
380398
Ellis One, C-6-1-21
Huntsville, TX 77343

Thank You

...to Gladys Maged and Linda Kramer for volunteering their time and energy for a staff/membership anti-racism workshop.

socialist bigots

Dear *GCN*:

Should lesbian and gay radicals join socialist organizations? I don't pretend to give or have the final formula for political action, but I do know there are dead ends it is best to avoid. Two readers of *GCN*, Chris Nielsen and David Morris, have written intelligent and critical responses to the piece I wrote on the last Socialist Scholars Conference, sponsored by Democratic Socialists of America (DSA). Far from dismissing the issues they raise, I hope such issues will be more widely discussed among lesbians and gay men. Nielsen regrets that I and others encountered so much heterosexism at the conference, but urges me not to equate "a bunch of New York intellectuals" with the DSA as such and its many members. Nielsen stresses the diversity of the DSA, and describes it as a coalition which includes old and new leftists of various stripes. Since the DSA is not "a unified body with a single line," Nielsen finds it natural that the diversity of the DSA extends far enough to include folks who are "homophobic, anti-sexual, and anti-abortion." Unlike some other sects on the left, the DSA does not purge its membership.

This sounds very democratic, a good antidote to old-fashioned, heavy-handed socialist practice. And if the DSA is simply a coalition of socialists, rather than a socialist organization with a coherent view of society, then this kind of coalition democracy makes good sense. Such a coalition could include racists and black liberationists, sexists and feminists, heterosexuals and gay radicals...as long as they all chose to call themselves "socialist." We should not assume that socialists cannot be reactionary, and Nielsen is saying, in effect, that the DSA refuses to purge itself of reactionary socialists. Again, that makes good sense for a coalition which gathers diverse folks together to agree on only one or very few things. Folks in the DSA, *as a group*, agree on only two things: to call themselves democratic socialists, and not to break politically with the Democratic Party.

Nielsen assures me that lesbian and gay radicals have chosen to join the DSA, to work for lesbian and gay liberation within an organization which includes anti-gay bigots. He names folks I know, and I could name others. But I'm not impressed. In 1985, why should blacks join any "socialist" organization which includes explicit racists? And why should feminists join any left organization which includes explicit sexists? At the very least, socialists must deal sharply and clearly with racism and sexism in their own organizations, educating and changing their own members. Lesbian and gay people have every right to demand the same level of education and struggle concerning lesbian and gay liberation. In other words, why should gay radicals join a "socialist" organization which leaves bigotry unchallenged in the name of diversity? I believe gay radicals have been all too willing to sacrifice ourselves for every cause but lesbian and gay liberation. We are encouraged to do so by straight leftists who repeatedly talk of The People as though all people are straight. As though the people did not include persons like ourselves. This is socialism? For who? What ideals are in our real interests?

Nielsen mentions a straight male member of DSA who defends gay liberation. Yes, and I could name several others who also talk a good line. But with all these good gay and straight folks in the DSA, why are the conferences they sponsor so poorly attended by lesbian and gay radicals, by feminists, and by blacks? Can this be blamed on "a bunch of New York intellectuals"? And if it can, then why aren't the radicals in DSA sponsoring their own conferences, or shaking up the ones that exist? Nielsen describes Stanley Aronowitz as a heterosexual who supports gay liberation and chairs the New York City local: neither *this* New York intellectual nor any other strove very hard to make the DSA conference more democratic.

My advice to the lesbian and gay radicals in the DSA is short and simple: GET RUDE. If you choose to put time and energy into such a collection of radicals, liberals, and reactionaries — so be it. But you have been much too good mannered for your own good so far. As I said before, I still find the politics of the DSA to be pale, male, and stale, and would advise independent radicals to stay independent.

Lastly, a brief response to David Morris. David thinks gay socialists spend too much time criticizing straight leftists for their heterosexism, and not enough time criticizing the lesbian and gay movement for failing to be class conscious. Unlike David, I believe lesbian and gay socialists have done a much better job of dealing with class than straight socialists have done dealing with culture and sexuality. That's a generalization I'm willing to qualify and defend. To take only one very good example: *Gay Community News* is easily one of the most democratic and radical publications in the United States. Now name just one socialist publication of similar circulation which is as sexually and culturally adventurous. You can't? Neither can I, and that in itself speaks the sad truth about the reactionary left.

Scott Tucker
Philadelphia, PA

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Postmaster: Send address changes to: Gay Community News, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

oppressive and reactionary diagnosis

Dear GCN:

RE: Michael Bronski's mini-review of *The Silent Wound*, May Book Review:

Is cancer of the stomach the manifestation of a frustrated appetite? Does cancer of the brain indicate a frustrated intellect? Are lesbians really men born in the wrong body? If you have answered yes to any of these questions, you will agree with author Peggy Boy's contention that "a frustrated sexuality can manifest itself in breast cancer." And you will accept Michael Bronski's praise for her "progressive" ideas.

We are a lesbian who has breast cancer and the lover of a lesbian who has breast cancer, sitting in bed reading *GCN* three days after surgery. We are furious at the insult to our psyches, our bodies, and our sexualities. Bronski finds these ideas "provocative." We find them oppressive and reactionary. What do Boy and Bronski think people with AIDS are manifesting?

Jackie Winnow
Teya Schaffer
Oakland, CA

banning poppers

Dear GCN:

According to a report in the *New York Times*, June 22, 1985, it is now illegal in New York State to possess or sell "hazardous inhalants," including amyl and butyl nitrate, poppers.

There is now a growing body of scientific evidence that poppers are implicated in the development of Kaposi's sarcoma seen in gay men with AIDS. I, and others, have asked Dr. James Curran, Chief, AIDS Branch, CDC, Atlanta, to issue a press release about the potential dangers to health of the use of poppers, but without success. Dr. Curran has written to me to say that he hopes that many users will decrease or stop inhaling nitrites.

Since New York, the state with the highest incidence of AIDS, has seen fit to ban poppers, shouldn't the leaders of the gay community in other states, including Massachusetts, concerned about the growing number of AIDS cases, ask their state governments to follow the lead of New York? At the very least, establishments selling poppers should be asked to voluntarily withdraw them from sale.

Yours truly,
Peter Patrick
Washington, DC

love can be hell

Dear GCN:

I have a problem and I'm not for sure how to handle it. Please allow me to explain. I've been incarcerated since May 2, 1979, and it's been rough on the sex life. I've always been a heterosexual, but I began to mess around with what we call boys. You know, just getting a blow job once in a while. Well, in 1982 I stopped messing with homosexuals because I got into serious trouble over one.

Well, just a few months ago I saw a homosexual that really turned me on. So I decided to see if he wanted to be my partner. He did. But I had to go to war to get him out of the mess he was involved in. I fought 6 people knowing my chances and knowing I could be killed. But I wanted this guy so much that it really didn't matter.

I won and I walked off with my Baby. During a month or so I serious fell in love with Breeze (that's his nickname). In fact, I didn't want to let him out of my sight. Yet, I did. I allowed him to do what ever he wanted. As long as he knew where home was and as long as he didn't go behind my back doing anything.

Well, I had to go to outside court, so I asked him to hook up with another friend of mine and for my friend to look out for him until I returned.

I was gone 7 days and when I returned I was hurt because he didn't want to leave my friend and come back to me. Well, my love was too strong for him so I started to go to war with my friend over this guy.

Fortunately, he came home and I was happy. I spoke with him to see if he really wanted to come back to me and he said he did.

Well, a week or so passed and I'd gotten involved in some nonsense trying to help him and the administration here questioned several people, including him, and they locked him up on investigation. Then everyone's telling me he wants to go back to my friend. So I ask him while he's locked up and he says it's true.

So I'm hurt again. I'm prepared to go to war again, but I've thought about it and I told him to go where he chooses, but at least let's be friends and he agreed. So I felt a little better, until yesterday when I found out he wrote a six page letter to my C.O. telling him everything he knew about me.

Now I'm confused again. I've never loved a person the way I love him and I don't want to lose him. But I'd rather him be with someone else if that'll make him happy. Because I care for him too much to see him sad.

I know love can be hell sometimes, but I need help thru this one. Anyone wishing to give me advice please write to me.

Thank you,
Richard Thornberry
071947

*Box 1500
*Cross City, FL 32628

lies of omission

Dear GCN:

After reading Janice Irvine's thoughtful news commentary "Women's Bookstores Reject Lesbian Sex Magazines" (June 8), I had some additional thoughts on the subject of censorship to share.

Acts of censoring, large or small, are nothing more than lies of omission that lead to the damage of a society because it leaves the community ignorant and without resources. The vacuum that results contributes to the oppression of minorities. The freedom of expression, on the other hand, will lead to an increased awareness of group oppression. Through the free exchange of ideas these minorities may counter commonly held myths and stereotypes with their own truths. Of course, the opposition is allowed to speak out as well, but this is a good thing for it allows for monitoring of what they think and what they are up to. It may also allow for them to build their own verbal snares. When the gay community in California spoke against the anti-gay teacher bill, Prop. 6, it soon became clear to California voters

that John Briggs' homophobic attacks were nothing more than a manipulation of bigotry for his personal political gain. Certainly, any attempt to hush Briggs up would have made him more appealing. If we had been unable to speak, it would have meant disaster for gay civil rights all over the country.

Censorship may also have the reverse of its intended effect. In a free speaking society the best literature survives and the bad ideas find their own way into obscurity. Book bannings invariably censor the good along with the bad. But rather than disappearing, both are able to endure. The words of de Sade, for example, are poorly written works and the ideas expressed in them are unsupportable, inhuman and murderous. Yet, repeated bannings of his works have only made for a certain respectability that is quite undeserved.

Bad ideas can't be killed with suppression but with knowledge and reason. If anything should be banned, let it be censorship.

In G*y Pr*d*,
K.L. Ratliff
Mountain View, CA

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 536-7733.

Education and support group for people with AIDS, their families, lovers, friends, and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with Fenway Community Health Center.

AIDS Action Line — 536-7733 or Massachusetts toll-free AIDS hotline, 1-800-235-2331.

AIDS Action Committee service, information, referrals and befriending about AIDS.

AIDS Hotline — Community Infectious Disease Epidemiology Program, City of Boston, 424-5916.

Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control. Officially determines number of cases probable and under investigation.

Fenway Community Health Center — 16 Haviland Street, Boston, MA 02115, 267-7573.

A gay-sensitive health care facility. Hotline information, medical work-ups, diagnosis, referrals, counseling. Participates in research efforts.

Gay and Lesbian Counseling Services — 600 Washington Street, Boston, MA 02111, 542-5188.

Provides individual and group therapy. Groups available for friends and lovers of people with AIDS. (Services provided

without regard for individual's ability pay.) Counseling and HTLV-III blood screening services for individuals concerned with exposure to the virus associated with AIDS. Co-sponsored with Department of Public Health. (522-4090)

Gay and Lesbian Hotline — 426-9371, Monday-Friday, 6:00 p.m.-10:00 p.m. Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 177 Harvard Street, Dorchester, MA 02124, 436-2848.

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — 709A Boston City Hall, Boston, MA 02201, 725-3307.

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline — 1-800-221-7044.

Toll-free national hotline run by NGTF to provide information and referrals.

Springfield Downtown Ministry/Council of Churches — 293 Bridge Street, #205, Springfield, MA 01103-1402, 737-4125. Counseling and referrals.



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Bronski Beat: Hello & Goodbye

Sex, Liberation and Rock n' Roll

The Age of Consent.

Bronski Beat

MCA Records 5538.

By Walter Borawski

I am 37 years old, wear cardigan sweaters, listen to opera, tone poems, white and Black women between 45 and 90 who sing jazz, and have hitherto been aghast at all things punk. Now I visit a punk pizza joint in Harvard Square once a week, and recently I bought the Bronski Beat.

In my early twenties I became very excited when Bob Dylan sang in "Ballad of a Thin Man": "Well, the sword swallower, he comes up to you/And then he

kneels/He crosses himself/And then he clicks his high heels/And without further notice/He asks you how it feels/And then he says, 'Here is your throat back/Thanks for the loan.'" A decade later I insisted David Bowie, when singing "Taking it all the right way/Keeping it in the back" ("Right," 1974), was talking about ass-fucking. And I have *always* hoped Mick Jagger's legendary "Cocksuckers" Blues" would be a first-hand account.



Bronski Beat

With the Bronski Beat we don't have to change lyrics in our gay heads or pretend to be wearing sequined dresses and high heels in order to fully empathize with the music. The Bronski Beat is us.

Then I decided Cole Porter and Lorenz Hart had been as daring years before, and kissed rock goodbye.

Now here I am getting carried away to the point of tears of joy listening to the Bronski Beat (vocals and words: Jimmy) sing "Contempt in your eyes/As I turn to kiss his lips/Broken I lie/All my feelings denied/Blood on your fist" in "Why?" It isn't simply because this is the best poetry in song since Laura Nyro did "New York Tendaberry"; it has something to do with having arrived.

The Bronski Beat doesn't hint and flirt; it delivers. There's no artsy and safe vagueness behind "Need a Man Blues":

"Sweet sweet sweet
is the taste of a man
And sweeter still is the taste
of his sweet tasting love....
And the sweetest thing of all
is men loving men loving men
loving men
is men loving men loving men

loving men"

The group hasn't desexed itself even to make a video. The video for "Smalltown Boy" shows a guy on a train. Edit in fantasies of men in tiny Speedo bathing suits, diving. Edit in having cruised a flirty driver and getting beat up for it. Edit in being brought home by a cop who tells his working-class parents why he's bruised. Edit in leaving home with a small rucksack and finding fellow travellers on a train. Edit in getting off at their stop. Excuse me, but this is all more thrilling than the recent TV dramatization of Laura Z. Hobson's novel *Consenting Adult*.

Some of us who stopped nourishing and cherishing our somewhat gnarled rock roots did so because we could no longer justify being sexually turned on by a man who would want another person under his thumb, or continue identifying with a woman who sang "I Need a Man to Love Me," when she could have honest-

ly switched it to "I Need Someone to Love Me." With the Bronski Beat we don't have to change lyrics in our gay heads or pretend to be wearing sequined dresses and high heels in order to fully empathize with the music. The Bronski Beat is us. And when they segue from the joy of "I Feel Love" (previously identified with homophobe Donna Summer) into the haunting 1961 "Johnny Remember Me" by Geoffrey Goddard, everything marches out into the open like a good parade: it's eerie and wonderful hearing a male voice, tempered by pathos and emotion and loss, singing: "Johnny remember me/Johnny why don't you remember me/-Johnny I feel love for you/-Johnny/I love you/Why don't you come back." We don't have to sit and think what Bette Midler could do with this one: it's far too perfect as is.

Frankie Goes to Hollywood's

Continued on page 12

WILLIAM RAUL SONIA
HURT JULIA BRAGA

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Indigenous Mexican Queens

The Gay Mushes

By Kate Raisz

"We are everywhere." I always knew this was more than a slogan, but until I moved to Mexico, I never quite realized just how true this simple statement is.

In my few months living here I have become accustomed to screaming newspaper headlines equating lesbians and gay men with "prostitution, drug abuse, and vice." But I was little prepared for the delightful contrast between these dominant views and the attitudes in a pocket of acceptance in the city of Juchitán. Juchitán lies in the south of Mexico near the Pacific Ocean. With 90,000 residents, it's a city of many distinctions. For me, the greatest is that lesbians and gay men are both open and acknowledged.

Open: As I walked through town I was struck by how many men I passed who were cross-dressed — carrying baskets, wearing their hair long, and sometimes wearing make-up. They shop and sell in the market, tasks defined here as women's work.

Acknowledged: I talked to many straight people in Juchitán who told me freely about the gay people they know, including those

in their families. They told me they're called *mushes* ("moo-shays") in Zapotec, the indigenous language of this region. They said *mushes* aren't attacked or harassed because everyone knows they're "born that way."

My visit to Juchitán was during a special time of year. I had come to participate in a week of festivities called *velas*. Every afternoon there was a parade, every night a huge public dance. Attending these community celebrations, I was moved by how involved *mushes* are in the general pageantry.

One afternoon, I stood engrossed in watching a parade. I was caught up in the beauty of the freshly-painted, ox-drawn carts and the young women sitting in the backs of pick-up trucks, dressed in traditional style — heavily embroidered blouses and long skirts with white ruffles. A procession of older women passed by, carrying long candles in one hand and a vase of flowers in the other. At the back of the double file, walking proudly, wearing a new pantsuit and a fresh flower in his hair, was a

Continued on page 10

Disabled Women's Anthology Reading

Suzanne Beaucher, one of the contributors to *With the Power of Each Breath, A Disabled Women's Anthology*, will join co-editor Debra Connors and other contributors in a reading from the anthology at 8 p.m. on Tuesday, August 6 at the Cambridge YWCA, 7 Temple St., Central Square. The event is sponsored by the Women's Center in Cambridge.

The YWCA is wheelchair accessible and the reading will be interpreted for the hearing impaired. A \$2 donation will be requested. For more information, call the Women's Center (354-8807) or the YWCA (491-6050).



Marilyn Humphries



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FENWAY RESEARCH STUDY

The Fenway Community Health Center, in cooperation with the New England Deaconess Hospital and the Centers for Disease Control is now conducting a sexual practices study of healthy gay males, and bisexual men and their partners.

The life styles of healthy gay and bisexual men and their sexual partners are being compared to those of men who have AIDS and AIDS-related complex (ARC).

The study includes a complete physical examination, a questionnaire on health and sexual behavior and laboratory tests on blood, including immunologic testing, all provided free of charge. Test results will be available to each participant if requested.

We are actively seeking Fenway Community Health Center patients and their partners to participate in this study **two times per year** for approximately three years. All data are strictly confidential, and are not part of the Fenway medical records. For more information, please call Martha or Julie at (617) 267-7573 during clinic hours and ask about the CDC Study.

People with AIDS/ARC and their partners are being enrolled, examined and tested in a similar fashion free of charge at the New England Deaconess Hospital. For more information, please call Janet or Joan at the NEDH 732-9730.

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Two groups are now forming at the Gay and Lesbian Counseling Services (GLCS):

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COMMUNITY AND BACK BAY/FENWAY STUDENT & ELDERLY RESIDENTS

STRAIGHT PRIVILEGE

By Karen Kahn

Last fall my brother, Paul, and his girlfriend of some 15 years, Cathy, got married. After a decade of sharing a home together, they chose to avoid the ritual and simply went to a justice of the peace, got married, and then called the family to announce their new social status. My parents had a small family party to celebrate, and not long after, Paul and Cathy sent out wedding announcements. A month later they conceived a child.

From the moment I first heard about Paul and Cathy's marriage I felt uneasy, unsure as to how to respond. I could not muster the inner conviction or even the words with which to congratulate them, even though a part of me wanted to; I still haven't sent them a wedding present. The recent decision by the Dukakis administration denying gay men and lesbians the right to foster children, and the passage of a similar resolution by the Massachusetts legislature, has made me confront once again these often painful and contradictory feelings.

As a family member I have been unable to share in the celebratory spirit of my parents and relatives. I feel very much like an outside looking in, and I cannot help but think there is something going on here that is far more complex than a celebration of "love and commitment." It is as if the family has been holding its breath for over a decade and can finally breathe an enormous collective sigh of relief. Paul and Cathy have finally stopped challenging their understandings of love and commitment, of marriage and family, understandings which shaped so many of their own life choices. Cathy's pregnancy further reinforces everyone's sense of right and righteousness, proving for them once again that there is some necessary connection between marriage and having children.

I don't wish to deny that marriage is a highly personal decision, fraught with difficulties. As a personal choice, marriage may very well have been a good choice for Paul and Cathy, and I'm sure for them the event has a great deal of personal meaning. However, as a lesbian, I feel hurt, angry, jealous, and even alarmed, when those who are close to me choose to participate in an institution from

Since marriage is the "ultimate commitment," we are left feeling we must constantly prove that our relationships are equally significant and equally committed; that we, too, have families and are capable of bearing and raising children. Our daily lives are shaped by an ongoing struggle to prove that marriage does not make you a better person.

In my family, although Paul and Cathy's relationship was accepted as a long-term committed relationship, there was always subtle pressure placed upon them to marry. It was as if this ritual would somehow change the nature of their relationship. I felt allied with them in their resistance to this pressure, gaining strength as a lesbian from the existence of this long-standing, non-traditional relationship within my immediate family. However, the overwhelming sense of approval which followed their wedding indicated that their relationship had never been fully accepted. As a lesbian I knew that I was in double jeopardy and that I could never expect that kind of whole-hearted support.

Marriage is very much about families, our relationship to our families of origin and the new families we create. Because marriage is believed to be permanent and all other relationships are considered temporary, and therefore less valuable, we are expected to restructure our family relationships through marriage. Without marriage we remain in a kind of liminal status: there are no other recognized rituals of adulthood through which we leave the status of child and reenter our families as fully recognized adults. Without marriage and our own nuclear families, our personal lives are granted less significance — as "unattached" persons our first responsibility is to our parents and/or siblings. We cannot choose to spend holidays and vacations with our friends or lovers with the same nonchalance as our married siblings. That we might feel as great an attachment and sense of responsibility to the people in our lives, our friends and lovers who have become our families, as our siblings might feel with regard to their "traditional" families, is virtually unthinkable.

Marriage legitimizes relationships by granting adult,

LOVE AND

MARRIAGE

ON NOT BEING A MEMBER OF THE WEDDING

which I am excluded. As much as I wish to share in the celebration of their commitment to one another, and the joy of their child, I feel deserted knowing that they have ceased to be my allies in the struggle to create nontraditional families. When lesbians and gay men are termed unfit parents for no reason other than sexual preference, I cannot see marriage, or the choice of marriage, as a commitment prior to having a child as an entirely personal choice.

About a year and a half ago a very close friend of mine got married. She felt hurt and angry that I was not more supportive of her choice, that I did not joyfully participate in this event. After all, she felt she was supportive of my choice to be in lesbian relationships. In a letter responding to my objections to her marriage, she wrote:

If a woman chooses to live heterosexually, what options are legitimate in terms of creating alternatives? I think that if one goal of social betterment is individual satisfaction and fulfillment, then struggling to create a non-sex-role dominated, non-oppressive marriage with a man is but one option on a spectrum of possibilities.

She felt that I was making political judgments about a very personal matter. For me, however, it did not appear to be so simple. Indeed, it felt very personal. As in the case of my brother, I felt deserted. I could not separate the personal from the political. As a woman and a lesbian, I have learned that personal choices have political implications; in the face of legislation which claims that my home, simply because it is a lesbian home, may cause physical and mental harm to children, I am painfully aware that the way in which I choose to make my home is not "just a personal choice."

The word "choice" implies that the options available for defining our personal relationships, whether gay or straight, married or unmarried, carry equal value. However, marriage is not a choice equivalent to other choices. The issue for me was not whether she could create a "non-sexist" marriage (in itself a complex political question), but that marriage was not an option available to me as a lesbian. Marriage is not a choice; it is a privilege granted to heterosexual couples and denied to lesbian and gay couples. It carries with it a great deal of social meaning and, for those of us who do not (or cannot) choose it, has implications that go far beyond filing a joint tax return.

Marriage, as a legal status and a symbolic ritual, gives couples a kind of legitimacy which is rarely granted to those who remain outside its boundaries. Whether gay or straight, single or coupled, we find our personal relationships defined and judged according to this cultural ideal.

autonomous status to the couple and by creating a larger family unit composed of the couple, their nuclear family, and their respective families of origin. Although Cathy's family and my own were fairly well integrated prior to the marriage, those bonds are now stronger. I wonder, "Will a lover of mine ever become a daughter to my parents in the same way? Will our respective families have any relationship with each other? Would there ever even be an occasion upon which they might meet?" As a lesbian I recognize that my relationships do not carry the legitimacy and value that would promote such inter-familial ties. Moreover, I expect that my family would be embarrassed, even horrified, at the thought of meeting my lover's family. Such a meeting would do exactly what it is designed to do in the case of married couples — legitimate and validate our relationship. They would be forced to publicly acknowledge the very thing they wish to deny — the primary importance of another woman in my life.

The controversy over lesbian and gay parenting can be, in part, understood in this context. Not surprisingly, unmarried straight couples and single parents have also been attacked as unable to provide secure and stable homes for children. Relationships which are not blessed by marriage are considered illegitimate, just as are children who are a product of those relationships. If our relationships are thought to be unstable, temporary, immature, and uncommitted, then it is not surprising that our homes are thought to be inadequate with respect to raising kids. And if unmarried straight couples refuse to resist this assumption, expressing their commitment to one another through marriage, where does that leave those of us who cannot choose it?

We are left without allies in our struggle against the traditional family; our relationships continue to be devalued, as the connections between marriage and children is reaffirmed. We all know that marriage licenses do not create solid, loving, and caring relationships, nor do marriage licenses guarantee good homes for kids. What makes life hard for children who grow up in "non-traditional" homes, whether they be the homes of single parents, unmarried, gay or lesbian parents, is the world's hostility. In defining alternative relationships and creating our own families, we fight that hostility and make the world safer for our children. As lesbians and gay men we will continue to fight this battle, and we will continue to ask for the support of our closest allies, our heterosexual friends and siblings struggling with the "choice" of marriage.

My Sister's Getting Married A letter to Mom and Dad

Dear Mom and Dad:

When I came out to you last year, I know you were deeply disappointed and upset, but I felt you would not truly know me unless you knew this about me. It has been easy to talk about since then and I've never really told you what growing up was like for me. I've had to wait for your time, just as I needed time to accept my lesbianism and feel positive about myself. Now that Susan's getting married, I need to talk to you again.

As the oldest of your four daughters I figured I was supposed to do everything first — go to kindergarten, take piano lessons, go to college, get married, have kids, etc. And there were, as you know, a lot of "firsts" for me: first in the class, first chair clarinet in the band, first distance runner on the girls' track team. But when it came to boyfriends, dates and going steady, my sisters were way ahead of me. So it's no surprise that Susan's been married first.

Growing up I assumed I was heterosexual, but I thought there was something kind of wrong with me. While I assumed I'd get married and have kids (what do girls do?), I wasn't really looking forward to it. In high school I liked to do the things boys did. It was much more fun to play catch than to play house. When I had to play house I volunteered to be the teenage boy, because he was on the rocking horse. I loved sports, and even dreamed about getting a New York Giants football uniform for my birthday. I wanted to be an Olympic athlete. I wanted most of all to be strong.

I felt different from my sisters and friends — I didn't fit. Maybe I was a late bloomer, I thought. I was a date in high school — for the junior prom (I'm not sure I remember!). Thank god Jeff asked me; we all knew there was something really wrong with you if you didn't get asked. In college I had some male friends but they were called "boyfriends." After college I went out with a few guys but didn't have a "real" relationship.

It was not a promising track record for the first married daughter in the family. I know you were disappointed about my "lack of progress" in this area. Actually, so was I. I kept wondering when, or if, my interest in marriage would pick up. And if it didn't, what would happen? What do you do if you don't get married?

So, while these thoughts and worries floated through my mind from time to time, I did my best to make my own names to you whenever possible. I wanted to get the heat off me for a little while longer.

When I was 25 years old, I had my first sexual experience with a woman. It was a confusing time for me, the beginning of a slow process of coming out as a lesbian to myself and to others. On one hand, it felt wonderful to be with a woman. On the other hand, I did not want to be a lesbian. In my mind, lesbians were creepy women.

AND QUEER POSSIBILITIES

IMAGE

By Julie Ogletree

Judy, my first woman lover, "married" her lover, Linda. She did it on June 16. It was in the afternoon at home with the sun shining across the hardwood floors. The faces of their friends, and even some of their families, smile from photographs taken that day. Judy's note to me about her decision was sensitive but casual. I was essentially her first woman lover, too. She invited me but I knew immediately the ceremony would be too much. Except for the sexes, the situation is classic, right?

I thought I had dealt with losing her as a lover and friend years ago. Four years to be exact. Our time as lovers had been brief, intense. For me it also had been a wrenching loss. We had loved each other, been best friends, confidants for nearly three years before we acknowledged the sexual undercurrent between us. Judy and Linda got together six months after Judy and I split.

But that is years-old news. I have moved on, matured. I live a thousand miles from her now. Other passions fuel me — politics, a deeper, more visceral love with another woman. The energy and gifts I feel in my life now are unprecedented, tremendously exciting and challenging. It is richness I never dreamed. So why am I so uncasual, so undone by Judy's choice to commit herself to another woman?

We had been writing each other recently. Time and exchanging letters have left me much healed and excited about retrieving an old friend. I had made plans to see her this summer, yet when I heard about the ceremony, I felt too fragile to go. It was all too loaded. It would have been one thing if we could have visited a few times first, but their marriage as our reunion? I knew I wouldn't be *that* cool.

When I heard about the wedding, I told myself it wasn't really a "wedding." As several of my more experienced lesbian friends tell me, we as a group have more creative ways of defining relationships. Maybe Judy and Linda aren't planning on "forever," I thought. Maybe it's not a simple variation on the traditional straight institution.

I wondered at my reaction: where is my tolerance for choice? Sometimes I feel we lesbians develop party lines

all these trappings of traditional restriction. I was impressed with what I read in the text of their ceremony. There was boldness and originality there, even wisdom.

I was shocked and relieved to hear Linda speak casually about their "wedding," her honest, easy use of the word in a community which so often feels stiflingly self-conscious. Judy was proud describing their decision not to second-guess the politically correct garb that lesbians wear in their weddings. They wore what they wanted — skirts and blouses. Judy and Linda seem comfortable living on the edge of their midwestern lesbian community.

I can't dismiss Judy and Linda's choice. They are demanding to be taken seriously in their act of "radical monogamy," as Judy described it. Yet I feel a bit like I did when my divorced parents each married new partners. That ache in the pit of my stomach which means no going back to some imagined idyllic past. No recovery from the loss of my original family or my original lover. The scars between us can never be unmade or fully healed. The distance can never be bridged. She and I cannot be lovers when I'm 40 and she's 39. In my fantasies, I was going to visit her farm to sit with her in front of her fire. We'd comfort each other, she encouraging me in my political battles while I lent support to her personal ones. My dream compensated for my pain over our ill-timed first loving — damaged by the examples of family relations we'd each seen and not yet shed; by my emerging as a lesbian from a shame-ridden heterosexual shell. Her wedding means I don't get a second chance. Maybe I wouldn't have anyway.

Still, beyond my own loss, my sense of political betrayal won't let go of her apparent choice to parallel the heterosexual plan. I'm confused about this. Lesbians are different, fundamentally, I thought. We do not have privilege because we are not joined to men. We don't get the social accessories that accompany that choice: acknowledgement that our ties to our lovers are important, real, deep, and at least as valid as those between married men and women. Somehow Judy has cashed in on a variation of this privilege. She has made a family I

Married: to my parents

Queer Possibilities For Creativity And Connection

of our own that hold me back — perhaps a response to how little ground we can call our own. We have created an array of acceptable pigeonholes to put ourselves in. We use these as clues so we can see that we exist, that our lives are okay. That we do not *have* to recreate heterosexual patterns. I wonder.

How do we create new forms when all the pieces we start with begin totally immersed in straight culture? I reassure myself that the volatile ingredients of two women together change the formula so radically that lesbian possibilities for creativity and connection transcend these limits. I wonder. We do have the advantage of fewer precedents, different conditioning, certain skills, perhaps innate qualities that men and women cannot have together. Our lack of role models gives us more room to maneuver. Our lack of privilege gives us less to lose. "The lesbian community" is no monolith, either. Women arrange their lives and relationships in different ways. There is not "one way" to live out lesbian love.

I told myself to give her room. This public "commitment ceremony" doesn't have to be the same as a more traditional wedding — either as an event or a relationship. She deserves credit for having the courage to express her love publicly. Within my corner of the lesbian community it sometimes feels like there are covert rules of behavior which undermine and mock on-going relationships. And all the while, straight society refuses to see lesbians, period. A rock and a hard place. Relationships are only acceptable if the connection isn't described too directly as deep or committed.

I wrote Judy a supportive letter explaining my reservations about not coming to the event. I meant the support. We made arrangements to see each other later, when I came to visit other friends. I even managed some level of nonchalance. But if I understand and support her choice intellectually, why do I feel so hurt and angry, so betrayed and shut out? Is this what any ex-lover feels knowing her lover has moved on?

But "marriage" isn't simply "moving on." I didn't think lesbians really got married. Oh, I've heard jokes about it. I knew, theoretically, that women did. Now I know. I saw Judy and she is married. She is committed: institutionalized, not within four walls, but she has relinquished a certain flexibility and freedom. A public link has been forged between Judy and Linda. There are photographs, matching rings they each wear, and family and friends who were witnesses to prove it. Their ceremony, which I have a copy of (more evidence), was even spiritually sanctioned by an enlightened minister. Yet for

thought we all gave up by default. Admittedly, the parts she has gotten are primarily cosmetic, yet they do have value. She has public recognition of her intimacy with Linda from their closest friends and family. She plans, without hesitation, to take legal steps to further solidify their bonds: give Linda beneficiary status on her insurance, exchange power of attorney rights (rights to sign documents for each other if either should become incompetent to care for her affairs), plans for future property contracts and kids. I thought lesbians would have anti-nuclear families. Is two women together enough to defuse the destructive core of these traditional bonds? I wonder.

I can't decipher whether I'm envious of their apparent stability — a quality I once valued above all else and now view with suspicion — or disappointed at two lesbians leaving the front lines of the battle to sort out their love for each other, outside the community fishbowl of ex-lovers, attraction and non-monogamy. I know they do not exist apart from these tensions, but they seem protected. I know their security could be illusory, depending on how their lives change — how alive their relationship remains. From my own forays into intimacy, I know Judy and Linda are taking a real risk.

Where is my bad faith coming from? In part, it's loss and jealousy, even though I don't want to be lovers with Judy now. But lately I've wondered if we can build any sort of friendship again. It seems Linda fills all the space, although maybe my vision is shadowed by the ragged healing of our relationship. The words Judy and Linda spoke to each other do acknowledge that they are part of the world and want their love to extend to others. Maybe I'm the one who's limiting the possibilities of being friends with Judy by seeing them in polar terms: either marginal or intimate.

I do fear that Judy and Linda are no longer pushing for new forms — creative ways to love. We need their energy. Simultaneously, I want to take that statement back. Who am I to judge their possibilities? Aren't we all experimenters at this loving? Their ceremony did not talk about "obeying" each other "till death do us part." They said words rarely spoken in straight weddings, about respect and distance, separation and togetherness, empowerment and a sense of being "home" together. Once more I am neck-deep in ambivalence. I was moved and

Continued on page 11

were with women only because they couldn't get men or didn't want to make the effort.

Needless to say, I was terrified to talk to anyone about the possibility that I might actually be one. For two years I couldn't even say the word "lesbian" without stuttering. Yet I desperately wanted to be around and to make connections with other lesbians. It was lonely being on the outside looking in.

So I began to read books about lesbians, attend women's music concerts (alone), and go to the women's bookstore. I'd scan the "lesbian" shelves at the bookstore and, if I was brave, I'd check out the calendar of events in *Gay Community News*, being careful not to look too interested. I even went to a women's bar and a lesbian dance, although most of the time I kept to the dark corners, hoping nobody there would know me.

Eventually, I met a wonderful lesbian couple who became my friends. They helped me to open up and realize that it's okay to be who I am and to explore new things. As I gained more positive feelings and confidence, I took more steps "out of the closet" and began to meet more lesbians. A few times I ventured guardedly into the lesbian and gay community. I also began to explore relationships with women. I struggled with what it means to be a lesbian. Coming out to myself has been an exciting process, and the process continues.

Just last week Susan told me she's getting married — the first daughter to marry. I know you're excited, watching a daughter you raised begin a new stage in her life. There will be a big celebration, I'm sure — music, dancing, food, a photographer, lots of family and lots of friends. I'm happy for her as well, because I love her and this is a special time for her.

But I also feel sad, knowing that my choice of a lover would elicit from you more pain than joy. In a way, it's crazy for me to expect you to feel otherwise. After all, you were taught along with the rest of us that anything other than heterosexual marriage — and the heterosexuality of your children — would mean failure as parents.

Even so, I can't help wanting you to share my excitement about my life. I can't help resenting that my sister announce to the whole world who she is and whom she loves, while I am expected to hide who I am and whom I love. So I suppose I'll keep hoping that someday, I commit myself to a woman like Susan is committing herself to a man, you will also want to celebrate my happiness with family and friends — or at least with me.

I love you,

Nancy

Indigenous Mexican Queens

Continued from page 7

mushe. Though I was surprised to see him, no one else batted an eye. He was clearly just another member of the women's procession.

Later that night I went to one of the big dances held under a huge canvas tarp, like a circus tent. I had been invited by an older woman who was a member of the society sponsoring the dance. As she and her son offered us beer and snacks, I realized her son was a *mushe*. And all around me, to my delight, were a number of gay men, laughing and enjoying

themselves. Some were old, some were young; some wore long hair, others not; some wore make-up. It was clear to everyone that this was a group of gay men, but it seemed totally acceptable within this crowd of hundreds of straight people.

I found out that *mushe*s even have a special role in the *velas*. They are in charge of making the bright shiny paper decorations for these dances.

Of course as a lesbian, I was eager to find out about my "sisters" — the female *mushe*s. People told me about women they

knew who lived together, but for a number of reasons it was harder to see their presence on the surface.

Zapotec culture is strongly divided between women's roles and men's roles. But there is a tremendous amount of independence for women. In general, *Zapotecas* are quick to express their opinions and are very self-determined. Frequently they control the money within the household. In the fiestas, women traditionally dance with each other while the men sit outside the circle, rarely dancing. Women told me they thought they could drink more than the men and that it didn't matter if their husbands were there or not. They enjoyed

each other's company.

I had the pleasure at one dance of being taken underwing by a woman of about sixty who whirled me about in the traditional dances. All night long, she kept me supplied with ice cold beers and snacks to eat.

But though I met strong women, independent women, I neither met nor saw any women who cross-dressed. I wondered if women *mushe*s simply didn't do this or if there were more pressures on them to lead a "het" life.

Clearly there are still aspects of homophobia in Juchitán. Despite the fact that gay men were in abundance at the dances, they didn't dance with each other, but only

with women. And I was told a story about a mother who was unhappy because her little son was more interested in making tortillas than in playing with "boys' toys."

As a lesbian from the United States, I recognized that *mushe* cultures in Juchitán was much different from lesbian and gay culture in my hometown of Boston. For starters, the economy is mainly agricultural and the social roles of women and men are strictly defined. Yet the strong presence of *mushe*s who had crossed the sex-role lines and who were included rather than ostracized from the culture-at-large, was a heart-warming experience that will stay with me forever.

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—Michael Wilmington, FILMEX-L.A.

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A Lesbian Wedding

Continued from page 9

amused by the pictures of the two of them grinning from ear to ear as they "came out" of their bedroom closet. I like that ritual much better than couples feeding each other cake. I am angry and pleased to hear their words about distance and difference. They said these concepts are basic to love.

My anger startles me. I'm angry that they might make it together for a long, long time. If they make it, I'm left out. Their ceremony reveals wisdom. They seem to be entering their commitment with open eyes. I'm angry because they express some of what I want to have in my relationships and I'm afraid I won't get it.

Perhaps some of this anger is really a mask for fear: since they have some of what I want, do I have to get married, too? I feel angry at them for reviving that option, one I dumped along with lots

of heterosexual garbage when I accepted myself as a lesbian. And here is a marriage that suggests it is not a closed option. Are these thoughts a backlash? A dangerous going back to heterosexual forms because it is too hard to make new ones? I wonder, yet such judgments feel too simple.

Judy looks very happy in the pictures. She and Linda are easy with each other, Judy's intensity tempered by Linda's calmness. Regardless of the heterosexual parallels, there's one thing I know: it is still radical for two women to declare their love for each other in front of 50 people. Judy and Linda's marriage is not an abandonment of their queerness. They are women who have the audacity to be serious about loving each other. They are committed to making their relationship deepen and grow.



Tomlin Tix

Want good seats to see Lily Tomlin in Boston on Aug. 17-Sept. 7? To help out "hard-core Lily fans," Tomlin's publicist has distributed to local lesbian and gay businesses coupons which will allow access to the box office four hours before it opens to the general public at noon, Aug. 12. Call your bookstore or club for more information.

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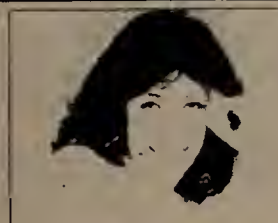
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Bronski Beat

Continued from page 6

Welcome to the Pleasuredome was momentarily fun because the cover art was so homoerotic, chic and slick, but "Krisco Kisses" was mere titillation compared to the Bronski Beat's "Why?", "Screaming," "Heatwave," or "Need a Man Blues." And though Frankie's nifty sleeve notes amused us with mentions of Melville, Rimbaud, Andre Gide, Oscar Wilde, and Virginia Woolf, Bronski Beat's notes provide the number for the National Gay Task Force.

The musical sophistication on

The Age of Consent is such that the inclusion of George "and his lovely wife" Ira Gershwin's "It Ain't Necessarily So" isn't remotely camp. They are true to all its jazzy beauty — complete with stunning saxophone work — but oh, what they do with "David was small but oh my" without resorting to verbal italicization.

True to rock's tradition of transience, the Bronski Beat has

already disbanded. Before their all-too-brief history closed, homophobic U.S. dee-jays had pressured MCA Records into removing the listing of international age-of-consent laws from the Bronski Beat album sleeve. This is testament enough of the excellence — preserved in vinyl, if not in life — of these outspoken queens of modern rock and roll.

The Bronski Beat doesn't hint-and-flirt; it delivers.



Friday Evening Stuff and Nonsense

We're looking for a few good queers to help bring GCN out. If you'd like to join the stuffing, licking and labelling brigade, please drop by the GCN offices any Friday evening. (167 Tremont St., Boston. Ring the buzzer and someone will let you in.)

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I'm interested in writing, reading, building boats, sailing and the rights of all gays. I would enjoy hearing from anyone who has an open mind and is not just interested in sex. All replies will be answered. Robert E. (Bob) HILL, 361708, Ellis II, Huntsville TX 77340.

33 yr old Black Transvestite-Transsexual seeking friendship and possible permanent love relationship. Must be honest and loyal. Prefer someone 30 or over. Race is no problem. Jo "JoAnn" WALLACE, 21368, Box 900, Jefferson City MO 65102.

GCN PRISONER READERS!!
IF YOU STOP RECEIVING THE PAPER, IT IS FOR ONE OF TWO REASONS: THE PRISON IS MESSING WITH IT, OR YOU DID NOT RESPOND TO GCN'S ONCE A YEAR LETTER ASKING IF YOU ARE STILL THERE. IF YOURS STOPS COMING, YOU MAY WANT TO PROTEST. WE'LL SEND YOU SOME INFO ON HOW TO DO IT. STAY IN TOUCH.

I was not sure if I should write because I'm just coming out of the closet and was afraid of what others here would say, but I don't care anymore. I will not allow my sexuality to be a handicap any longer. I would like to get a copy of GCN and have a penpal. My interests include motorcycles, music, outdoors, and skiing. I'm just "coming out" so please be gentle. Mike FONTI, 84A 0656, Box 367, Dannemora NY 12929.

Babes, please put my name in your newspaper before I go crazy in this place. I want to thank you for all you've sent me (books and papers). It's helped a lot! Joseph R. BRAYTON, BCI, PO Box 500, Olustee FL 32072.

Prisoners Seeking Friends

I'd like to hear from prisoners who have undergone involuntary medication/treatment in prison: particularly the reasons for their being medicated/drugged and situations where prisoners have been threatened with disciplinary action for refusing to take drugs. Send info to: GCN Prisoner Project, 167 Tremont St., Boston MA 02111.



National Coalition of Black Gays offers its (sometimes) bimonthly publication *Habari Daftari* to prisoners free of charge and also will attempt to offer some referral information (legal, political, etc). They do not have enough people to answer personal letters. Write to them at: NCBG, Rm 514, 930 F St. NW, Washington DC 20004.

GM medium built with a heart of love for guys, into sports, good movies, writing poems, traveling. I'd love to write a person who'd be into a sincere friendship. Michael DEERE, 206775, Box A, Oakdale IA 52319.

Lonely prisoner seeks correspondence. Male, 32, brown hair, brown eyes. Into bodybuilding, history and law. Will answer all. John JINKS, 182-910, Box 45699, Lucasville OH 45699.

Ex-bank robber needs help for re-entry into society. Wishing to establish contacts/communication/possible relationship. Am 30 yrs. Charles THACH, 9082, PO Box 2, Lansing KS 66043.

Handsome 22 yr old male into dancing and good times wishing to meet TVs, TSs, and very fem gays. Drag queens also welcome. (Sorry but can't correspond with other prisoners.) Alphonso DIGGS, 82B 1591, Box 149, Attica NY 14011.

I would like to know if you have a correspondence place where I will be able to write to my own kind of people, gay people. Thank you, Kim JACKSON, 274774, PO Box 777, Monroe WA 98272.

Please run an ad for GCN readers to write letters of protest to the warden here to give me a job in the kitchen and stop discriminating against me because I'm gay. If I get the job I can earn good time and get out of here earlier. His name is Mr. Chesler, Warden, PO Box 215, Maury NC 28554.

Thanks! Ronnie Odell, PO Box 215 Maury NC

Oklahoma prisoner soon to be released, looking for a friend where I can relocate after release. Young, well-built, and well-hung. Billy "Horse" BATTENFIELD, Box 97, 97638, McAlester OK 74501.

My first interest is to communicate with TS or TV persons. Though any interesting gay would be welcome. Cointon TAYLOR, 035110, Box 221, Raiford FL 32083.

I love long beautiful nights spent with a nice man to love tenderly and that can do the same. Keith SAMPSON, 83573, Max. Unit. Tucker AR 72168.

GM into outdoor sports and intelligent conversation, doing 5 yrs but will be out in less than two. Michael TUBBS, 375109, Ferguson B-2-2, Rt 2 Box 20, Midway TX 75852.

I'm 24, been in prison for 10 yrs and getting out soon. I need someone to come home to who can help me adjust to the free world. I'm shy, open-minded, sensitive and compassionate. Just want to enjoy life's simple pleasures with someone sincere. John EDGAR, 055132, B-36, Box 500, Olustee FL 32072.

Lonely and down-hearted, would like to hear from anyone who cares. Looking for friends and possibly a meaningful relationship. Roy ROBERTO, 37209, Box 900, Jefferson City MO 65102.



All interested in establishing a network of confined lesbian, and gay prisoners with progressive politics, I would like to hear from you. Anyone can write (inside or out). If the outside gay community can't help us, we'll have to help ourselves. Herbert Darrell HAY, 263672, PO Box 38 Goree Unit, Huntsville TX 77344.

The North American Man/Boy Love Association (NAMBLA) Bulletin is available to persons who are imprisoned for having sex with minors. Contact Rock Thatcher, PO Box 10675, Phoenix AZ 85064.

I am 27, attractive, gay (straight-looking and acting), mature, positive, respectful, trustworthy, realistic and understanding. My likes are low-key music, neatness, pets, plants and poetry; my dislikes are dishonesty, politics and uncleanness. Kenneth DeVon PORTER, 14691, PO Box 473, Westville IN 46391.

I have brown hair and blue eyes and am seeking the tender loving care of someone special! Please write: Brett MALONE, 37739, PO Box 2, Lansing KS 66043.

I'm seeking correspondence with reasonably intelligent persons interested in a long-lasting meaningful relationship. Write to Bobby SHEPARD, Apt 1-K-3, 818 Jefferson Ave, Moundsville WV 26041



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I'm 22, have a child 5, love writing poetry, drawing, walks in the moonlight, and sunsets and sunrises, and would like to write to a woman (in prison or outside). Age and color have no importance. Paula. McCauley, 971 Hwy K, Taycheedah WI 54935.

Lonely lesbian needs mail from caring free lesbians who have time to write (not allowed to write other prisoners). If interested please write Kathy Jo ELLIOTT, 800697A, Box A Unit 4, Oakdale IA 52319.

I am an old-fashioned butch, looking at 6-10 yrs unless I pay restitution. It ain't much but a lot when inside these walls. Need penpals now and when I transfer to Texas. Letters with pics would be great, but will answer all. Lyn HAUBER, Box 99, Framingham MA 01701.



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NATICK

LF, 31, seeks 1 or 2 housemates 25-35 for 3 bedrm, 2 bath, fireplace, sunporch, lg. yard. nq smoking, pets. Avail. now \$400 per month incl. util. Call 653-4536 leave message. (4)

LF, 27, w/cat seeks LF 25+, minus rose colored glasses, for spacious 2 1/2 br apt in gay owned home, Dorchester. Love to play and converse, committed to career. Vices to a minimum. \$250+. Avail. Sept. 1st. 288-2154 eves. (4)

F to share lg. conv. safe quiet house in Watertown-Cambridge with 3F 29-33, 2 cats, 1 dog (no more pets). Rent \$275 + util. Call 497-9660 (4)

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SAN DIEGO!

LF, 23, UCSD student seeks room for Sept. Will be new to SD and appreciate any/all housing help. (617) 623-5456. Cathy, Thanks in Advance. (5)

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3 women, 2 gay, 1 bi, seek a 4th for our lovely house near Davis Square. 2 minutes from Red Line. We prefer 27+, def. no smoking. We have two cats. \$200/month includes heat. Available Sept. 1st. Call 776-4693. (5)

LF 30's seeks LF to share large, sunny apt in JP. 2 bdrms. study, modern kitchen & bath, near T. Have 2 cats already. so no addtl pets. Non-smoker, no drugs, semi-veg, coop argmnt, neat. \$287.50 + util. 522-5617. Call after 7/8 (2)

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Middle-aged, bisexual man wishes to share small apartment with stable, emotionally mature, financially responsible, communicative, considerate and cooperative person or couple. No pets or drugs please. Call David at 923-0082 at any hour. (c)

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2 LW seek housemates for lge. 7 rm, 1 1/2 baths, fireplace, pool, wash & dry, nr public trans, great location. Avail 9/1 \$350 inc. util. Call 783-2149 eves (4)

Gay male looking for nice warm person to share apt. in Boston. I can pay up to \$200 (inc. utils.) Kitten, sex toys, and mags also included. Call Michael (a friend) at GCN 426-4469 (c)

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Room available in 4-bdrm rent-control apt. For woman 28+. Seeking long-term! Someone who would like to make a home here! Quiet, supportive environment. No smoke or pets. Ready?... \$153/month includes heat. 232-9349 lv msg. (5)

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Independent L grad student, 25, seeks room in apt. 2 nights a week. I'm commuting from Western Mass. Prefer Brookline/Allston area. Can pay \$100 a month. Please write P.O. Box 1213 Northampton, MA 01060 (6)

LF seeks same to share 2 bedroom apt. in JP. Wood floors, porch, very near T. 7 minute walk to Arboretum. \$205+. Call Susan at 524-5462. (6)

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2 LF's and 1 cat seek LF for 3 bedroom Somerville apt. Supportive, coop, fun. Sorry, no smokers or pets. For Sept. 1st \$200+. Call Claudia/Dianne 625-3910 (6)

1 nonsmoking 27 yr LF seeks place to call home. Looking to join you in your home or finding a new place with you. No more than 4 fms. total. Ext. room an asset, but flex. Must be near T. Dale 522-2850 eves. (5)

Prof. GM, 30 seeks GM nonsmoker to share 8 room house, meals, chores, etc. DW, w&d, screened porch, off st. parking. \$200/month (ht inc.) + utils. Call John 648-9185. (5)

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seeks to share house or apartment preferably with other gay student(s). M or F from August '85 or June '86. I am responsible, friendly and a non-smoker. Call collect or leave message on machine and I'll return call (718) 596-1560 (5)

Discreet professional LF, 32, wants to share reasonably priced housing with 1 or 2 compatible women. Prefer country, Middlesex Co., within 1/2 hr of Rt. 495—am open to other possibilities. By 9/1; 8/15 possible. 386-2410 leave message. (5)

Simmons LF grad student seeks room in quiet 12-step house/apt. by 9/1. \$300/month range, 2/parking near T. No smoke or dogs. (207) 843-5483. (5)

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NEW TELEVISION SHOW WITH NATIONALLY KNOWN HOST

Producers want to interview monogamous couples about an experience with infidelity in their current relationship. Call Micki at 265-1677 or write Box 856 Brookline, MA 02146. (5)

ORGANIZATIONS

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Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write PO Box 11 Camb, MA 02238.

HETEROSEXISM, RACISM

Sexism, anti-Semitism, multicultural issues. Workshops by national consultants for your organization (municipal, professional, political educational) or business. Contact Equity Institute in Amherst, MA at (443) 256-6902. Co-directors Carole Lanigan Johnson, J.D., and Joan Lester. Ed.D. (?)

N AMER MAN/BOY LOVE ASSOC

A support group for intergenerational relationships. For more information send \$1 to: NAMBLA-GCNAD, PO Box 174, New York, NY 10018. (v. 13, no. 22)

QUEER IN QUINCY?

Quincy lesbian and gay alliance now forming — interested? Have ideas? Please reply QLGA PO Box 2607 Quincy MA 02269. (1)

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Hi Ladies, my friends call me Mandy and I'm stuck here for another year. I could really use some sincere friends who are interested in gay rights, gay politics, walks thru the mountains or on the beach, music, poetry and all the other good things life has to offer. Please write. I need some intelligent conversation before my mind gets boring! Betty CURL, 18176, Hospital Dr. N. No. 23, Orofino ID 83544.

Greetings. I am a very sexy fem, 28. If there are any true BUTCHES left in this world, I would like to hear from you. I also can relate to gay males for sincere friendship. PS: No bisexuals, please! Other prisoners welcome. Thank you. Sharon STACK, Box 535, Jessup MD 20794.

Would like sincere correspondence from anyone interested. Bisexual, Gem. 39, race not important. Prison mail accepted. Carol WATTON, Drawer C, AO-21735, Warm Springs, MT 59756.



Angel is still looking for some slightly kinky but sincere individuals. Am 24 with blue eyes and very petite body. Help keep my soul free. Frank WADE, B-064304, PO Box 1500 (MB 558), Cross City FL 32628.

I'm a gay man that's in prison for loving boys. I'm looking for a penpal that will write letters to me. Dwain RASMUSSEN, C-55880, Box 2000 P-223, Vacaville CA 95696.

GM into bodybuilding and tanning, getting out in 86. Would like to hear from anyone and exchange photos. Terry SPEAR, 037234, Box 99 — 468, Clermont FL 32711.

It will be greatly appreciated if you will introduce me to one or more free world people, men or women. Race doesn't matter. Gay or straight. I can relate to anyone concerning anything as long as the person is honest and sincere with me. Plennie KEMP, EF-153043, ACMI 11-B, 3001 Gordon Hwy, Grovetown GA 30813.

JUST US is a group of people, inside and out, in Alabama working for the human dignity and liberation of our brothers and sisters in the Alabama Prison Colonies. The struggle will be long, especially because of our disunity. We suffer from individual egoism, oppression of women by men, and the terrible divisiveness of racism. Our enemy is very powerful and uses our divisions to hold us down. We are asking you to share your problems, pain and anger with us. Also your suggestions and victories. Just Us, Inmate Assistance, PO Box 1218, Mobile AL 36633.

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We want your poetry, artwork & essays that focus on life and love within prison. They can be explicit, but it has to capture a feeling of life behind the walls. Payment is on publication. SASE for safe return. L. Bilton Rd. Somers, CT 06071 c/o Steven L. Smith, Ed., GPP.



TEXAS JAILHOUSE LAWYERS PROJECT forming. For info write the Committee for Prison Reform, Box 52717, Houston TX 77052.

I'm in here for sex with minors. I enjoy camping out where there's no a whole lot of people, bicycling, travel to different places, and roller skating. I like people that like themselves. I'm interested in receiving as well as giving. Bradley STUBBERT, 40313, 2605 State St., Salem OR 97310.

I enjoy swimming, tennis, working out and jogging; living in a city, but also the beauty of the country, great movies and popcorn and dunking cake. Most of all I enjoy a true lover and being faithful to him. Would like to have a penpal if possible. Steve WILLOUGHBY, 095412, No. 527, Box 97, Copeland FL 33926.

I'm a lonely male who would like to correspond with other gays. I'm into bodybuilding, music and sex. Brent GRISSOM, C-24546, PO Box 8101, SLO CA 93409.

Hello, I'm interested in having a friendship with a gay man or lesbian (or bi). I enjoy writing and talking about my past and hearing about your life. Race is unimportant. Charles DAVIS, 90179-132, PO Box 1000, Marion IL 62959.

GM lonely in max. (isolation), needs to hear from understanding gays, TVs, TSs or Bi's. I love to suck dicks and fuck asses. I have 7", small balls, and not much body hair. Can't write other prisoners. Am into drawing and music. Please write Tommy BLANKENSHIP, 48491, Max. 1-C-17CU, 818 Jefferson Ave, Moundville WV 26041.

These people here called my last penpal's father and told him he was writing a gay prisoner. So now we can't even write. But I hope there is someone out there who isn't under their father's control and can write anyway without worrying. Joseph H. FLOWERS, EF-119120, M-1 6/1, Reidsville GA 30499.



Have you ever had so much love inside you it felt like you were ready to explode? I'm looking for someone special to fill my life. If you're as lonely as I am and need some love, here I am. Michael Lee WOOD, 152-543, Box 45699, Lucasville OH 45699.

Shackled and bound, down but not done, looking to rise above these walls to the level of love. My hobbies are traveling, people, the arts and martial arts. Won't you help me escape this boredom. Ben TRESSLER, B-212—278490, 3950 Tiger Bay Rd, Daytona Beach FL 32014.

I love reading (such as Steven King) and am writing a book myself. I'm also very active in sports and a computer tech by trade. I don't have any real friends in here (thought I did but he turned out to be just using me, which really hurt because I cared about him). Please write. James HOSCHEK, 081066, Box 1500 — 833, Cross City FL 32628



CALENDAR

August 3 to August 18

3 saturday

Cambridge — Amethyst Women Summer Midnight Dance with D.J. Claire. Old Cambridge Baptist Church. 8PM-Midnight, \$4 more/less. Alcohol- and drug-free.

Cambridge — Harvard-Radcliffe Gay & Lesbian Students Association Summer Dance. Greenhouse Cafe-Science Center. 9PM. \$3. Info: 498-3447.

4 sunday

Waltham — GLIB, pizza, social & discussion: gay life in the suburbs. 6:30PM. Open to all lesbians and gay men of the Inner Belt (western suburbs). Info: 893-8717.

Randolph — Benefit concert for the Freedom Trail Band in Boston, New England's lesbian and gay marching band. Randolph Country Club. 1PM. Donations requested. Info: Clinton, 367-3298 or Mary, 675-4194.

Boston — Campaign fundraiser for David Scodras. International Center, 287 Comm. Ave. 1PM. Including theater and speakers: Mel King, Barney Frank and others. \$15-\$100.

Dorchester — Dorchester Gay & Lesbian Alliance (GALA) Potluck. 7:30PM. Info: Ed, 288-4367 or Diane, 288-9155.

6 tuesday

Boston — Gay/lesbian elderly project: volunteers of all ages needed. Rm. 709, City Hall (use Dock Sq. entrance) 7:30PM. Info: 725-3307.

Cambridge — Disabled Women's Anthology reading with Debra Connors, co-editor, *With the Power of Each Breath*. YWCA, 7 Temple St., Central Sq. 8PM. Wheelchair accessible & sign language interpreted. \$2 donation req. ested. Info: 354-8807 or 491-6050.

Boston — Hiroshima/Nagasaki Commemoration. Silent Vigil at Park St. Station, 8AM; Procession to Government Center, Noon; Commemorative Gathering at Government Center, 12:30PM. Info: 491-4280.

Boston — Coming Out on radio: music, stories & commentary. "Unsightly Business," WMBR 88.1 FM. 6-7PM.

Boston — Susan Abod: zippy lesbian cabaret with Molly Ruggles. Club Cafe, 209 Columbus Ave. 8:30PM-midnight. No cover. Info: 666-3259.

Cambridge — Gay & Lesbian Defense Committee open coordinators' meeting. Central Sq. Library, Pearl St. 7-9PM. Info: 661-0974.

8 thursday

Boston — GCN's production night when articles are proofread and pasted up. Join the fun; read tomorrow's news today. 5-8PM for proofing, 7:30-midnight for lay-out. 167 Tremont St. (near Park and Boylston "T") GCN: 426-4469.

9 friday

Boston — GCN's VOLUNTEER NIGHT: come help send the paper to our subscribers. Refreshments & good times. Anytime after 6PM. 167 Tremont St. (near Park and Boylston "T") To be let in, buzz GCN's intercom outside the street entrance. GCN: 426-4469.

Framingham — Tri-County Association Friday night Coffee Club at Bill's. Info: 655-4268.



Robert Johnson, August 10

Cambridge — Amelia & Jennifer perform original acoustic music. Modern Times Cafe, 134 Hampshire St., Inman Sq. 8:45PM. Info: 354-8371.

10 saturday

Boston — Actor Robert Johnson reads his poetry as part of Black & White Men Together's Victorian Soiree. 195 West Newton St. 7-11PM. Info: 266-4378.

Boston — Something About the Women presents a Joan Armatrading Special. WMFO 91.5 FM. 11AM.

Boston — Concerned Americans for Individual Rights/New England Chapter, for conservative/moderate gay men and lesbians. 81 Montgomery St. 7:30PM. Yearly dues, \$35. Info: 582-4240.



Kiss of the Spider Woman, see notes column

Cambridge — "Clarification of Roles within Groups," lesbian singles rap. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

11 sunday

Plymouth — Lesbian & Gay Neighbors of Jamaica Plain all-day outing at Miles Standish State Forest. Carpooling available. Info: 522-3894 or 522-6090.

Ipswich — Fly a Kite with Wild Women of D.O.B., Crane's Beach. \$8/carload. All women welcome. Bring kite, lunch, swimsuit; soda available. Meet at 9AM. Info: Mimi, 924-1543.

12 monday

Cambridge — Boston Bisexual Women's Network introductory meeting. Women's Center, 46 Pleasant St., Central Sq. 7:30PM. Info: 731-1399.

Boston — Meeting of the Ionian Society, a group for lesbians and gay men of Greek heritage. 7:30PM. Info: Jody, 423-0861.

Boston — Rape Crisis Center seeks volunteer hotline counselors. September training, August interviews. Women of color, bi-cultural women encouraged to apply. Info: 492-RAPE.

13 tuesday

Cambridge — "Coming Out After 35," a discussion for women. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

14 wednesday

Boston — Lesbian & Gay Community Networking Breakfast. 8AM at the Club Cafe, 290 Columbus Ave. at Berkeley. Presentation by City Councilor David Scodras.

15 thursday

Dorchester — Dorchester Gay & Lesbian Alliance (GALA) monthly meeting. Codman Square Public Library. 7PM. Info: Ed, 288-4367 or Diane, 288-9155.

Boston — "Beyond Therapy," a comedy by Christopher Durang. 949 Commonwealth Ave. 8PM. \$6/\$4 students and senior citizens. Continues through 8/31. Wheelchair accessible. Info: 424-1984.

16 friday

Cambridge — Lesbian Reading Group: *Thendara House* by Marion Zimmer Bradley. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

17 saturday

Ashland — Tri-County Association toga and pool party at Phil & Jeff's. Info: 655-4268.

note this!

Kiss of the Spider Woman.

Directed by Hector Babenco. Written by Leonard Schrader. Based on the novel by Manuel Puig. With William Hurt, Raul Julia and Sonia Braga. Running time: 119 minutes. At the Nickelodeon.

Hector Babenco's *Kiss of the Spider Woman* is a daring adaptation of Manuel Puig's 1979 novel. An Argentinian expatriate, Puig set his novel in a South American prison where a radical student, Valentin, and a flamboyant gay man, Molina, share the same cell. Told entirely in conversation (with interspersed academic footnotes discussing sexual psychology) the book details the relationship between the two men: Valentin, the pragmatic polemicist, and Molina, a fantasist who has learned to escape from the worst parts of his reality by retreating into his imagination. The hook of the novel is that Molina, to keep both of them occupied, recites and elaborates the plots of his favorite films, dwelling upon the romance and his identification with the glamorous women characters.

A great bulk of the novel deals with movies, either real or imagined, so it would seem as though the material would translate perfectly to screen life. Well, it does and it doesn't. The film-script takes much of the book's dialogue verbatim, and where in the novel we were left to imagine Molina's movie reveries, director Babenco has made them manifest, filmed with humor and style, in a lovely sepia tint; they come alive as a glimpse into the minds of both characters.

While in the novel Molina tells the plot of four films, the movie reduces this to one — *Her Real Glory*, a piece of Nazi propaganda — and a snippet from the eponymous *Spider Woman*. Although it is clear that something had to go for the sake of time, the lack of variety in Molina's fantasy life removes some of the complexity and depth of the book. By choosing the Nazi movie, the film highlights the differences between the overtly dogmatic radical and the intuitive politics of the queen. Unfortunately, this highlighting brings with it a simplification which upsets the miraculous balance between the two men which the book so carefully maintained.

Carefully scripted and beautifully filmed, *Spider Woman* is a fascinating meditation of the roles that politics and fantasy, sexuality and sex roles, and action and feeling play in our lives. It is clear that writer Schrader and director Babenco (he did the vivid and disturbing *Pixote* several years ago) have understood and tried to come to terms with all of these issues. If *Spider Woman* fails, it is not because of lack of intelligence; its ambitions carry it far beyond most other movies. But if there is a major problem it is that the film is a little too thought out, too stylish, a little dead in the center. Maybe it is the central performance of William Hurt, who seems so intent on avoiding any stereotyping, he only exhibits the edges of a character. (This is not the view of most other viewers, including the jury at Cannes who awarded him the best acting prize.) Or perhaps it is what happens when you try to literalize anything — even movies — which exist in the imagination of the writer and the reader.

In this season of summer movies, *Spider Woman*'s spark of intelligence, wit, and talent is certainly welcome. And although flawed, it is more than simply entertaining: *Kiss of the Spider Woman* provokes. Not bad in this age of goonies, gremlins, and Rambo.

— Michael Bronski

Boston — Lily Tomlin in performance. Wilbur Theater, 426 Tremont. 8PM. Also Monday 8/19-9/7. Box office opens 8/12. \$5-\$25. Info: 423-4008.

Brookline — Red Hearts monthly potluck for leftward-leaning gay men. 7-9PM. Info: 547-5166.

New Hampshire — Bike the White Mountains, sponsored by Chiltern Mt. Club. Two-day trip. Info: Jack, 481-9513 or John, 864-0863.

Gloucester — D.O.B. Annual Picnic at Jane's. 1PM. All women invited. Bring food, swimsuits, toys; grills provided. Info: 661-3633.

18 sunday

Ipswich — Ionian Society, a group for lesbians & gay men of Greek heritage, day trip to the Grecian Festival. Info: Stephanie, 357-5774.

Brookline — Brookline/Brighton/Allston Neighborhood Gays & Lesbians picnic barbecue. Christian Herter Park, Soldiers Field Rd. (opposite the Ramada Inn). 11:30AM. Bring food to share. Info: Ross, 787-3775.

Jamaica Plain — Disabled lesbian potluck and discussion group. 2PM. Wheelchair accessible. Info: 524-1142.

Calendar compiled by Miranda Kolbe

GAY COMMUNITY NEWS

BUSINESS GUIDE

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

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This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469.